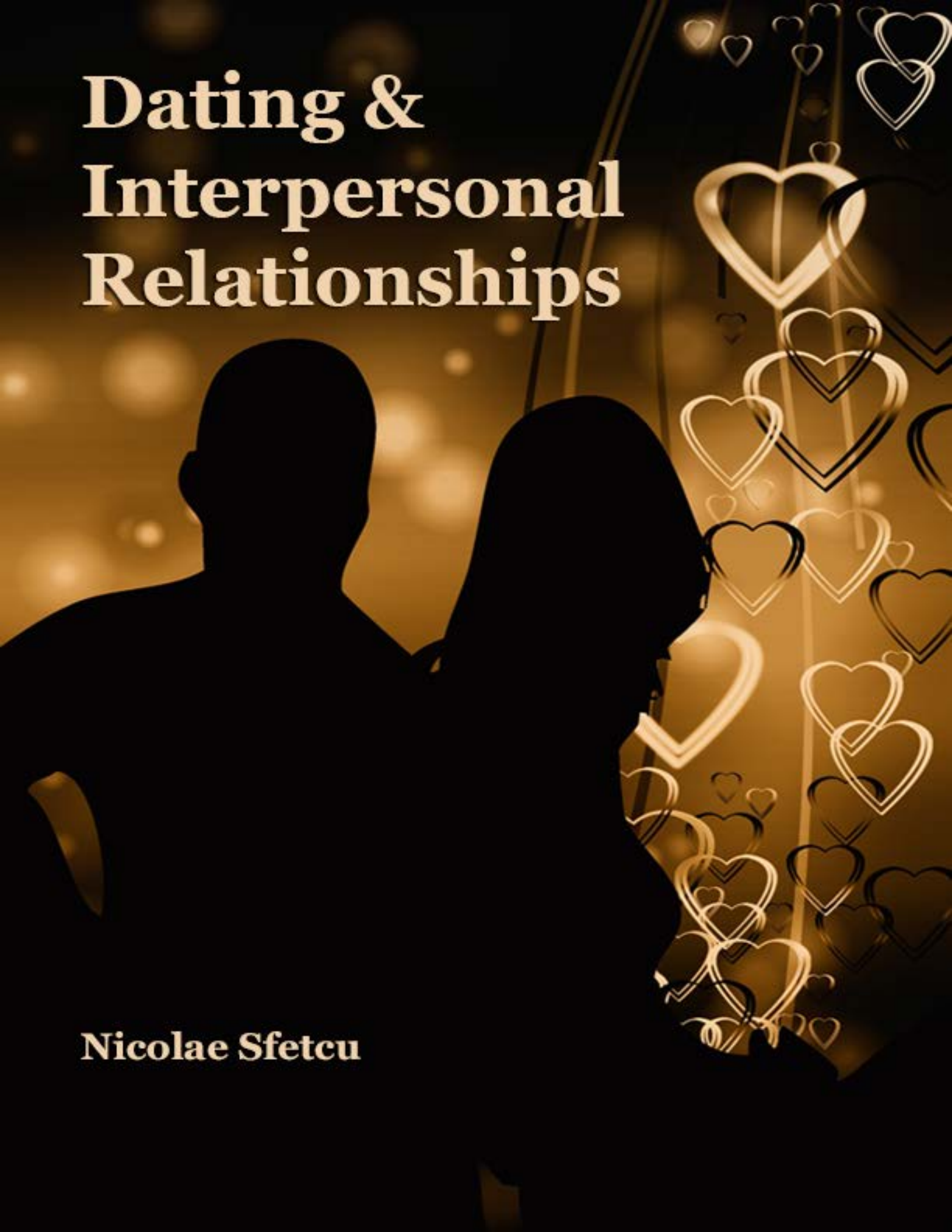
# Dating & Interpersonal Relationships



Nicolae Sfetcu

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Published by Nicolae Sfetcu

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**Interpersonal relationships** are social associations, connections, or affiliations between two or more people. They vary in differing levels of intimacy and sharing, implying the discovery or establishment of common ground, and may be centered around something(s) shared in common. The study of relationships is of concern to sociology, psychology and anthropology.

# Dating and alternative courtship customs

In many traditional societies, courtship is a highly structured activity, with well-known rules. In many cultures, courtship is made redundant, or eliminated altogether, by the practice of arranged marriages, where partners are chosen for young people, typically by their parents. In some societies, the parents or community choose potential partners, and then allow limited dating to determine whether the parties are suited.

In Japan, there is a type of courtship called Omiai. Parents will hire a matchmaker to provide pictures and résumés of potential mates, and if the couple agrees, there will be a formal meeting with the matchmaker and often parents in attendance. The matchmaker and parents will often exert pressure on the couple to decide whether they want to marry or not after only a few dates.

In Western societies, a date is an occasion when one socializes with a potential lover or spouse. In this sense, the purpose of a date is for the people dating to get to know each other and decide whether they want to have a relationship. Dating may be the term describing the relationship of two people attending a date, but other terms are often used. These terms can imply different degrees of commitment and monogamy, but with some ambiguity. In the mid-20th century, United States teenagers commonly dated or "went out" with multiple people before "going steady" with just one, but the term "going out" later came to imply an exclusive relationship. Other terms include "seeing" one another and "pseudo-dating" where the time is spent together, but the prospect of actual romantic relationship may be understood by one or both parties but is never explicitly discussed.

Interpersonal relationship | Dating | Intimate relationship | Love | Marriage | Prostitution | License | Index

# Interpersonal relationship

## Stages of Relationship Formation

1) **Contact**:
a) **Uncertainty reduction** - through eye contact, identification, opening disclosure, etc.
b) **Perceptual** - notice how a person looks at the other and their body language.
c) **Interactional cues** - nodding, maintaining eye contact, etc.
d) **Invitational** - encouraging the relationship (ex. asking if they want to meet up later for coffee)
e) **Avoidance strategies** - if one person discloses and the other does not, minimal response, lack of eye contact, etc.
2) **Involvement**
a) **Feelers** - hints or questions (ex. asking about family)
b) **Intensifying strategies** - further the relationship (ex. meeting old friend, bringing the other to meet family, becoming more affectionate, etc.)
c) **Public** - seen in public together often (ex. if in a romantic relationship, may be holding hands)
3) **Intimacy** -very close, may have exchanged some sort of personal belonging or something that represents further commitment. (ex. may be a promise ring in a romantic relationship or a friendship necklace symbolizing two people are best friends)
4) **Deterioration** - things start to fall apart. In a romantic relationship, after six months people are out of the "honeymoon stage" and start to notice flaws. The way this is dealt with determines the fate of the relationship.

## Types of interpersonal relationships

- Kinship relationships, including family relationships, being related to someone else by blood (consanguinity), e.g. fatherhood, motherhood; or through marriage (affinity), e.g. father-in-law, mother-in-law, uncle by marriage, aunt by marriage.
- Formalized intimate relationships or long term relationships through law and public ceremony, e.g. marriage and civil union.
- Non-formalized intimate relationships or long term relationships such as loving relationships or romantic relationships with or without living together; the other person is often called lover, boyfriend or girlfriend (not to be confused with just a male or female friend), or significant other. If the partners live together, the relationship may be similar to marriage, and the other person may be called husband or wife. Over a certain length of time they are so regarded by common law. Mistress is a somewhat old fashioned term for a female lover of a man who is married to another woman, or of an unmarried man. She may even be an official mistress (in French maîtresse en titre); an example is Madame de Pompadour.
- Soulmates, individuals who are intimately drawn to one another through a favorable meeting of the minds and who find mutual acceptance and understanding with one another. Soulmates may feel themselves bonded

together for a lifetime; and, hence, they may be sexual partners but not necessarily.

- Casual relationships, relationships extending beyond *one night stands* that exclusively consist of sexual behavior, the participants of which may be known as *friends with benefits* when limited to considering sexual intercourse or sexual partners in a wider sense.
- Platonic love is an affectionate relationship into which the sexual element does not enter, especially in cases where one might easily assume otherwise.
- Friendship, which consists of mutual love, trust, respect, and unconditional acceptance, and usually implies the discovery or establishment of common ground between the individuals involved; see also internet friendship and pen pal.
- Brotherhood and sisterhood, individuals united in a common cause or having a common interest, which may involve formal membership in a club, organization, association, society, lodge, sorority, fraternity. This type of interpersonal relationship also includes the comradeship of fellow soldiers in peace or war.
- Partners or coworkers in a profession, business, or a common workplace.
- Association, simply being introduced to someone or knowing who they are by interaction.

## Factors affecting interpersonal relationships

The discovery or establishment of common ground between individuals is a fundamental component for enduring interpersonal relationships. Loss of common ground, which may happen over time, may tend to end interpersonal relationships.

For each relationship type, essential skills are needed, and without these skills more advanced relationships are not possible. Systemic coaching advocates a hierarchy of relationships, from friendship to global order. Expertise in each relationship type (in this hierarchy) requires the skills of all previous relationship types. (For example *partnership* requires *friendship* and *teamwork* skills).

Interpersonal relationships through consanguinity and affinity can persist despite the absence of love, affection, or common ground. When these relationships are in prohibited degrees, sexual intimacy in them would be the taboo of incest.

Marriage and civil union are relationships reinforced and regularized by their legal sanction to be "respectable" building blocks of society. In the United States the de-criminalization of homosexual sexual relations in the landmark Supreme Court decision, Lawrence v. Texas (2003) facilitated the "mainstreaming" of gay long term relationships, and broached the possibility of the legalization of same-sex marriages in that country.

In intimate relationships there is often, but not always, an implicit or explicit agreement that the partners will not have sex with someone else - monogamy. The extent to which physical intimacy with other people is accepted may vary. For example, a husband may be more receptive to his wife being physically affectionate with her female friend if she has one than with her male friend.

In friendship there is some transitivity: one may become a friend of an existing friend's friend. However, if two people have a sexual relationship with the same person, they may be competitors rather than friends. Accordingly, sexual behavior with the sexual partner of a friend may damage the friendship. See love triangle.

Sexual relations between two friends may alter that relationship by either "taking it to the next level" or severing it. Sexual partners may also be friends: the sexual relationship may either enhance or depreciate the friendship.

The rise of popular psychology has led to an explosion of concern about one's interpersonal relationships (often simply called: "relationships"). Intimate relationships receive particular attention in this context, but Sociology recognises many other interpersonal links of greater or less duration and/or significance.

Relationships are not necessarily healthy. Unhealthy examples include abusive relationships and codependence.

Sociologists recognize a hierarchy of forms of activity and interpersonal relations, which divides them into: behavior, action, social behavior, social action, social contact, social interaction and finally social relation.

## Theories of interpersonal relationships

- Social psychology has several approaches to the subject of interpersonal relationships, among them closure and also trust, as trust between parties can be mutual. This may lead to enduring relationships.
- Social exchange theory interprets relationships in terms of exchanged benefits. The way people feel about relationships will be influenced by the rewards of the relationship, as well as rewards they may potentially receive in alternate relationships.
- Systemic coaching analyzes relationships as expressions of our human need to love and be loved. Relationships can be confused by transferences, entanglements and substitution. Systemic coaching offers solutions for many relationship difficulties.
- Equity theory is based on criticism of social exchange theory. Proponents argue that people care more than just maximizing rewards, they also want fairness and equity in their relationships.
- Relational dialectics is based on the idea that a relationship is not a static entity. Instead, a relationship is a continuing process, always changing. There is constant tension as three main issues are negotiated: autonomy vs. connection, novelty vs. predictability, and openness vs. closedness.
- Attachment styles are a completely different way of analyzing relationships. Proponents of this view argue that attachment styles developed in childhood continue to be influential throughout adulthood, influencing the roles people take on in relationships.

## See also

- Adultery
- Dating

| Friendship | Charisma | Long-distance relationship | Sexual orientation | Sexfight | Triangular theory of love

# Friendship

***Friendship*** is a *relationship* which involves mutual knowledge, esteem, and affection. Friends will welcome each other's company and exhibit loyalty towards each other, often to the point of altruism. Their tastes will usually be similar and may converge, and they will share enjoyable activities. They will also engage in mutually helping behavior, such as exchange of advice and the sharing of hardship. A friend is someone who may often demonstrate reciprocating and reflective behaviors. Yet for many, friendship is nothing more than the trust that someone or something will not harm them.

Value that is found in friendships is often the result of a friend demonstrating on a consistent basis:

the tendency to desire what is best for each other.

sympathy and empathy.

honesty, perhaps in situations where it may be difficult for others to speak the truth.

mutual understanding.

It is often considered that a true friend is capable of deep feelings, which may be unexpressible, except in times of great trouble, when they come to one's aid.

In a comparison of personal relationships, friendship is considered to be closer than acquaintanceship, although there is a range of degrees of intimacy in both friendships and acquaintances. For many people, friendship and acquaintanceship lie along the same continuum.

The principal disciplines studying friendship are sociology, anthropology and zoology. Various theories of friendship have been proposed, among which are social psychology, social exchange theory, equity theory, relational dialectics, and attachment styles. *See Interpersonal relationships*

## Etymology

The English word is of Germanic origin, and related to the Old English *fréond* with the same meaning, and the Old Teutonic *frijôjan,* to love.

## History

Friendship is considered one of the central human experiences, and has been sanctified by all major religions. The Greco-Roman had, as a paramount example, the friendship of Orestes and Pylades. The Abrahamic faiths have the story of David and Jonathan. The Christian Gospels state that Jesus Christ declared, "No one has greater love than this, to lay down one's life for one's friends."

In philosophy, Aristotle is perhaps best known for his discussion (in the *Nicomachean Ethics*) of *philia*, which is usually (somewhat misleadingly) translated as "friendship", and certainly included friendship, though is a much broader concept.

## A tradition in decline

In recent times, some thinkers have postulated that modern friendships have lost the force and importance that they had in antiquity. C. S. Lewis for example, in his *The Four Loves,* writes:

> "To the Ancients, Friendship seemed the happiest and most fully human of all loves; the crown of life and the school of virtue. The modern world, in comparison, ignores it. We admit of course that besides a wife and family a man needs a few 'friends'. But the very tone of the admission, and the sort of acquaintanceships which those who make it would describe as 'friendships', show clearly that what they are talking about has very little to do with that Philia which Aristotle classified among the virtues or that Amicitia on which Cicero wrote a book."

Likewise, Paul Halsall claims that:

> "The intense emotional and affective relationships described in the past as "non-sexual" cannot be said to exist today: modern heterosexual men can be buddies, but unless drunk they cannot touch each other, or regularly sleep together. They cannot affirm that an emotional affective relationship with another man is the centrally important relationship in their lives. It is not going too far, is it, to claim that friendship – if used to translate Greek philia or Latin amicitia – hardly exists among heterosexual men in modern Western society."

Mark McLelland, writing in the Western Buddhist Review under his Buddhist name of Dharmachari Jñanavira (Article), more directly points to homophobia being at the root of a modern decline in the western tradition of friendship:

> "Hence, in our cultural context where homosexual desire has for centuries been considered sinful, unnatural and a great evil, the experience of homoerotic desire can be very traumatic for some individuals and severely limit the potential for same-sex friendship. The Danish sociologist Henning Bech, for instance, writes of the anxiety which often accompanies developing intimacy between male friends:
>
> "'The more one has to assure oneself that one's relationship with another man is not homosexual, the more conscious one becomes that it might be, and the more necessary it becomes to protect oneself against it. The result is that friendship gradually becomes impossible.'"

Their opinion that fear of being, or being seen as, homosexual has killed off western man's ability to form close friendships with other men is shared by Japanese psychologist Doi Takeo, who claims that male friendships in American society are fraught with homosexual anxiety and thus homophobia is a limiting factor stopping men from establishing deep friendships with other men.

The suggestion that friendship contains an ineluctable element of erotic desire is not new, but has been advanced by students of friendship ever since the time of the ancient Greeks, where it comes up in the writings of Plato. More recently, the Austrian philosopher Otto Weininger claimed that:

"There is no friendship between men that has not an element of sexuality in it, however little accentuated it may be in the nature of the friendship, and however painful the idea of the sexual element would be. But it is enough to remember that there can be no friendship unless there has been some attraction to draw the men together. Much of the affection, protection, and nepotism between men is due to the presence of unsuspected sexual compatability." (*Sex and Character*, 1903)

Recent western scholarship in gender theory and feminism concurs, as reflected in the writings of Eve Sedgwick in her The Epistemology of the Closet, and Jonathan Dollimore in his *Sexual Dissidence and Cultural Change: Augustine to Wilde, Freud to Foucault*.

## Physical manifestations

Friends usually will engage in various forms of physical contact, at times spontaneous and other times of a ritualized nature. This is often used as an outward symbol of their friendship.

The form and context of the physical contact has varied historically, culturally, and developmentally. In the West, these manifestations, with the exception of the more formal ones, can be seen with greater frequency among young children and among female friends. In the East they are more equally distributed.

**Types**

- Handshakes. This is a more formalized type of contact, frequent among older individuals and only denoting feelings of friendship if emphasized.
- Holding hands
- High five
- Hugging
  - Two-armed hug
  - Pound hug This embrace, primarily used by young males, has become popular among Western subgroups because it expresses affection while maintaining a remote posture, so as to preclude any homosexual connotations[1].
- Walking arm-in-arm
- Placing an arm over the other's shoulder or waist
- Kissing
- Eskimo kissing
- Imitation of fight

## Developmental issues

In the sequence of the emotional development of the individual, friendships come after parental bonding and before the pair bonding engaged in at the approach of maturity. In the intervening period between the end of early childhood and the onset of full adulthood, friendships are often the most important relationships in the emotional life of the adolescent, and are often more intense than relationships later in life. These friendships are most often with one's age and sex peers, though equally intense bonds can form with older or younger individuals.

## Cultural variations

A group of friends consists of two or more people who are in a mutually pleasing relationship engendering a sentiment of camaraderie, exclusivity and mutual trust. There are varying degrees of "closeness" between friends. Hence, some people choose to differentiate and categorize friendships based on this sentiment.

**Russia**

The relationship is constructed differently in different cultures. In Russia, for example, one typically accords very few people the status of "friend". These friendships however make up in intensity what they lack in number. Friends are entitled to call each other by their first names alone, and to use diminutives. Everyone else is addressed by full first name plus patronymic, and is known as an "acquaintance". These could include relationships which elsewhere would be qualified as real friendships, such as workplace relationships of long standing, neighbors with whom one shares an occasional meal and visit, and so on. Physical contact between friends is expected, and friends, whether or not of the same sex, will embrace, kiss and walk in public with their arms around each other, or arm-in-arm, or hand-in-hand, without the slightest embarrassment or sexual connotation.

According to Oleg Kharkhordin in a paper on the politics of friendship, in Soviet society, friendships were "a suspect value for the Stalinist regime" in that they presented a stronger allegiance that could stand in possible opposition to allegiance to the Communist party. "By definition, a friend was an individual who would not let you down even under direct menace to him- or herself; a person to whom one could securely entrust one's controversial thoughts since he or she would never betray them, even under pressure. Friendship thus in a sense became an ultimate value produced in resistance struggles in the Soviet Union". [2]

**Greece**

In Ancient Greece, in a text in defence of pederasty, Plato asserts: "the interests of rulers require that their subjects should be poor in spirit, and that there should be no strong bond of friendship or society among them, which love, above all other motives, is likely to inspire, as our Athenian tyrants learned by experience; for the love of Aristogeiton and the constancy of Harmodius had a strength which undid their power." (*Symposium;* 182c)

**Asia**

In the Middle East and Central Asia male friendships, while less restricted than in Russia, tend also to be very intimate, and also involve a great deal of mutual non-sexual but affectionate touching, holding of hands and so on.

**Modern west**

In the Western world, intimate physical contact has been sexualized in the public mind over the last one hundred years and is considered taboo in friendship, especially between two males. However, stylised hugging or kissing may be considered acceptable, depending on the context. An exception are young children, whose friendships, usually of a homosocial nature, typically exhibit elements of a closeness and intimacy suppressed later in life in order to conform to societal standards.

## Types of friendship

- Romantic friendship
- Pen pal
- Internet friendship
- Intimate relationship
- Love
- Platonic love
- Romantic love

## Non-personal friendships

Although the term initially described relations between individuals, it is at times used for political purposes to describe relations between states or peoples ("the Franco-German friendship," for example), indicating in this case an affinity or mutuality of purpose between the two nations.

Regarding this aspect of international relations, Lord Palmerston said: "Nations have no permanent friends and no permanent enemies. Only permanent interests."

## Interspecies friendship and animal friendship

Friendship as a type of interpersonal relationship is found also among animals with rich intelligence, such as the higher mammals and some birds. Cross-species friendships are common between humans and domestic animals. Less common but still of note are friendships between an animal and another animal of a different species, such as a dog and cat.

## Colloquial nomenclature

A number of colloquial terms have been used to describe friendship and the context in which a friendship is fostered. These are briefly described below.

- A friend who supports others only when it is easy and convenient to do so is called a "fair-weather friend".
- A friend who sticks by you through thick and thin is a "true friend".
- A friend with whom you are sexually intimate but don't consider yourself to be dating is said to be a "casual relationship". This is also referred to as being "friends with benefits".

## Friendship contrasted with comradeship

Friendship can be mistaken for comradeship. Comradeship is the feeling of affinity that draws people together in time of war or when people have a mutual enemy or even a common goal. Former *New York Times* war correspondent Chris Hedges wrote: "We feel in wartime comradeship. We confuse this with friendship, with love. There are those, who will insist that the comradeship of war is love — the exotic glow that makes us in war feel as one people, one entity, is real, but this is part of war's intoxication. As this feeling dissipated in the weeks after the attack, there was a kind of nostalgia for its warm glow and wartime always brings with it this comradeship, which is the opposite of friendship. Friends are predetermined; friendship takes place between men and women who possess an intellectual and emotional affinity for each other. But comradeship – that ecstatic bliss that comes with belonging to the crowd in wartime – is within our reach. We can all have comrades." [3] As a war ends, or a common enemy recedes, comrades return to being strangers, who lack friendship and have little in common.

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## See also

- Love
- Platonic love

| Up | Internet friendship | Pen pal | Platonic love | Romantic friendship

# Internet friendship

**Internet friendships** are friendships between people who have met online, and in some cases know each other only via the Internet. Like Internet romance, it has been widely debated and often criticized.

It is, many people argue, very difficult - if not impossible - to establish a meaningful relationship with somebody you can't see face to face. It is difficult to gauge a person's emotions and feelings, and there is a high possibility of deception - people lying about who they are.

Supporters of online relationships, on the other hand, argue that not seeing the other person actually helps the relationship: you have fewer inhibitions, because you feel that the person you are speaking with doesn't have any expectations of you, and therefore it is easier to "be yourself". You are judged on nothing but your personality and screenname. They also

point out that online friendships are similar to penpal relationships. It is the experience of many people that in internet relationships most people end up being much more open about their thoughts and feelings than in non-online relationships.

In addition, many proponents of online friendships point out that those who say that the lack of face-to-face contact cheapens internet friendships could be considered shallow to want to see who they are talking to, thus implying that how their friends look could change how they think of them.

In her book *Life on the Screen: Identity in the Age of the Internet* (1995), Sherry Turkle analyses this and other new phenomena in interpersonal relationships.

Since the development of high-speed, broadband internet, the face of internet friendships has changed utterly. Now it is possible to hold full audio and video conversations via the internet, allowing you to be relatively sure the person you're talking to is who they say they are, as well as observing all the nuances and subtleties of speech and facial expression. Still, some (often more introverted) people prefer not to use these technologies.

| Up

# Pen pal

**Pen pals** (or **penpals** or **pen friends**) are people who regularly write to each other, in particular in the case of postal mail. A penpal relationship is often used to practice writing and reading in a foreign language, improving literacy, to learn more about other countries and life-styles, and to ameliorate loneliness. Some people remain penpals for only a short time, while others continue to exchange letters and presents life-long. Some penpals eventually arrange to meet in face to face. Penpals come in all ages, nationalities and cultures. Being part of a penpal network can be a way to gain a valuable understanding of the world, and an appreciation for cultures and lifestyles very different to your own.

Many people writing to a penpal are not using their native language in their letters.

A modern variation on the traditional penpal arrangement is to have a keypal and exchange email addresses as well as or instead of paper letters. This has the advantage of saving money, but also the disadvantage that the communication is very ephemeral. Many people prefer to receive paper letters, gaining the satisfaction of seeing their name carefully printed on a thick envelope in the letterbox. Using postal mail, it is possible to trade postcards, stamps and anything else light and flat enough to fit inside an envelope.

Penpal clubs can be found on the Internet, in magazine columns, newspapers, and sometimes through clubs or special interest groups. Some people are looking for romantic interests, while others just want to find friends. Penpals also make and pass around friendship books. There is also a non-profit humanitarian penpal organisation, Human Writes through which people all over the world correspond with prisoners on US death row (although corresponding with prisoners is popular, care should be taken to follow the rules.

The Australian author Geraldine Brooks wrote a memoir *Foreign Correspondence* (1997) about her childhood which was enriched by her exchanges of letters with other children both in Australia and overseas and her travels as an adult in search of the people they had become.

| Up

# Platonic love

**Platonic love** in its modern popular sense is an affectionate relationship into which the sexual element does not enter, especially in cases where one might easily assume otherwise. A simple example of platonic relationships is friendship between two heterosexual people of the opposite sexes.

At the same time, this interpretation is a misunderstanding of the nature of the Platonic ideal of love, which from its origin was that of a chaste but passionate love, based not on disinterest but virtuous restraint.

## History

The term ***amor platonicus*** was coined as early as the 15th Century by the Florentine scholar Marsilio Ficino as a synonym for amor socraticus. Both expressions signify a love focused on the beauty of a person's character and intelligence rather than on their physical charms. They refer to the special bond of affection between two men Plato had highlighted in a dialogue, and exemplified by the affection between Socrates and his young male pupils, in particular to the one between Socrates and Alcibiades. On Ficino and the Symposium

The English term dates back as far as Sir William Davenant's Platonic Lovers (1636). It is derived from the concept in Plato's Symposium of the love of the idea of good which lies at the root of all virtue and truth.

## Paradox

Ironically, the very eponym of this love, Plato, as well as the forementioned Socrates and Ficino, all belong to the community of men who desire boys, and they all engaged in chaste but erotic pedagogic friendships with youths. The concept of platonic love thus arose within the context of the debate pitting mundane sexually expressed pederasty against the philosophic – or chaste – pederasty elaborated in Plato's writings (*Symposium, Phaedro, Laws,* and others).

Regarding Socrates, John Addington Symonds in his A Problem in Greek Ethics states that he "...avows a fervent admiration for beauty in the persons of young men. At the same time he declares himself upon the side of temperate and generous affection, and strives to utilize the erotic enthusiasm as a motive power in the direction of philosophy." According to Linda Rapp in glbtq, Ficino, by platonic love, meant "...a relationship that included both the physical and the spiritual. Thus, Ficino's view is that love is the desire for beauty, which is the image of the divine."

Because of this the common modern definition of platonic love can be seen as paradoxical, in light of these philosophers' life experiences and teachings. Plato and his peers did not teach that a man's relationship with a youth should lack an erotic dimension, but rather that the longing for the beauty of the boy is a foundation of the friendship and love between those two. However, having acknowledged that the man's erotic desire for the youth magnetizes and energizes the relationship, they countered that it is wiser for this eros

to not be sexually expressed, but instead be redirected into the intellectual and emotional spheres.

To resolve this confusion, French scholars found it helpful to distinguish between *amour platonique* (the concept of non-sexual love) and *amour platonicien* (love according to Plato). When the term "Platonic love" is used today, it generally does not describe this aspect of Plato's views of love.

The understanding that *Platonic love* could be interpreted as masculine eros, albeit unconsummated, is intimately linked with the construction of a homosexual identity, and the cultural model of platonic friendship / pederasty was used by educated gay men since the early Renaissance

## Quotes

- "Platonic Love is a fool's name for the affection between a disability and a frost."
  - Ambrose Bierce
- "Platonic love is love from the neck up."
  - Thyra Smater Winsolow

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## See also

- Romantic friendship

| Up

# Romantic friendship

In many societies, masculinity is understood to include open displays of same-sex non-sexual affection and physical contact. In other societies, such as the USA in recent times, such behavior is devalued and regarded as effete.

Anonymous photo, USA, ca. 1860

The term **romantic friendship** refers to a very close but non-sexual relationship between friends (usually, but not always, same-sex), often involving a degree of physical closeness beyond that common in modern Western society, for example holding hands, cuddling and kissing, sleeping together, as well as open expressions of love for one another.

Romantic friendship was considered common and unremarkable in the West up until the second half of the 19th century, but after that time its open expression generally became much rarer as physical intimacy between non-sexual partners came to be regarded with anxiety, and the very phrase "romantic friendship" was almost forgotten. Only in very recent

times has the concept and expression of romantic friendship begun to re-establish itself in the English-speaking world.

### See also

- Friendship
- Love
- Platonic love

| Up

# Charisma

The word ***charisma*** (from the Greek word *kharisma*, "gift" or "divine favor," from *kharizesthai*, "to favor," from *kharis*, "favor"), is often used to describe an ability to charm or influence people. It refers especially to a quality in certain people who easily draw the attention and admiration (or even hatred if the charisma is negative) of others due to a "magnetic" quality of personality and/or appearance. Though the term as it stands is extremely difficult to define, other similar terms/phrases related to *charisma* include: grace, exuberance, equanimity, positive energy, 'right stuff,' joie de vivre, charm, personal magnetism, personal appeal, 'electricity,' and allure, among many others [1]. Usually many of these qualities must be present within a single individual for the person to be considered *highly charismatic* by the public and their peers.

Charismatic individuals generally project unusual confidence, calmness, assertiveness, authenticity, and focus, along with superb communication skills. To the early Greeks, charisma was said to be "a divine favor/gift" or "gift of grace," implying that this 'divine quality' was an inborn trait; today however, many believe it can be taught and/or learned despite the persistent inability to accurately define or even fully understand it.

### The psychology of charisma

The study, recognition, and development of charisma in individuals is of particular interest to sociologists/psychologists, popular (usually national) politicians, public speakers, actors, movie-stars/movie-producers, casting directors, pop-music stars, trainers/coaches targeting the upper-echelons of the business community (CEOs), and academics or others involved in leadership studies or leadership development, among others. [2]

In some cases highly-extroverted and brutally controlling charismatic leaders have used their personal charisma in extremely destructive and damaging ways throughout human history, for example, Adolf Hitler and Jim Jones.

The German sociologist Max Weber defined charismatic authority to be one of three forms of authority, the other two being traditional (feudal) authority and legal or rational authority. According to Weber, **charisma** is defined as:

a certain quality of an individual personality, by virtue of which s/he is 'set apart' from ordinary people and treated as endowed with supernatural, superhuman, or at least

specifically exceptional powers or qualities. These as such are not accessible to the ordinary person, but are regarded as divine in origin or as exemplary, and on the basis of them the individual concerned is treated as a leader.[3]

Pierre Bourdieu did not have a very different position from that of Weber's, but he stressed that a leader has charisma only if other people *accept* that s/he has it. Bourdieu argued that charisma usually depends on an "inaugural act" such as a decisive battle or moving speech after which the charismatic person will be regarded as such.

Charisma has also been studied as a *set of behaviors/traits*; for example, a modern psychological approach posits that charisma is basically aggregative, a conglomeration of distinct personality traits that meld well in certain individuals to form the broad quality known as **charisma**. Theatrically, charisma can actually be performed on-stage and in films, and is encapsulated in verbal and non-verbal communication.

Professor Richard Wiseman says that a charismatic person has three attributes:

1. they feel emotions themselves quite strongly;
2. they induce them in others;
3. and they are impervious to the influences of other charismatic people. [4]

Steve Jobs is known for being very charismatic, to the point that he can always change your mind to side with his ideas.

## Other uses

The term *charismatic* is also used by certain Christian denominations and movements to indicate that they believe in and practice the spiritual gifts of tongues, prophecy and words of knowledge, as well as other gifts of the Holy Spirit as found in the Bible (I Cor. 12:2- 11; Eph. 4:11-12), without the preeminence of glossolalia and legalism prevalent in Pentecostalism.

*Charisma* is also commonly referred to in role-playing games, being one of the abilities of a character. Charismatic ability modifies dice rolls concerning communication, persuasion, lying, inspiring trust in others, etc.

The current NWA World Heavyweight Champion Christian Cage is the self-proclaimed "Captain Charisma."

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| Up

# Long-distance relationship

A **long-distance relationship** is a relationship between people who are physically far apart. Typically they are dating or married.

Some reasons for long-distance relationships are:

- They met through a dating service and live far apart.
- They met in an Internet community, such as a forum or multiplayer online game.
- They met while one or both was on vacation.
- They used to live close together, but one has since moved away (e.g., job, college, military)

## Trust

Trust between the two parties is a key requirement for a successful long-distance relationship. Either party may be engaging in social activities which, under usual circumstances, could lead to the forming of a relationship. For example, one party may go out with friends or colleagues from work. These colleagues may very well include single persons interested in a relationship. For them it may appear that the long-distance relationship is 'weak' and not substantially important. Hence the distance. It requires each partner to learn to trust the other to project the correct image and not be easily seduced by the behaviour that may be exhibited by 'interested' parties.

## Visiting each other

Long-distance relationships can be successful when both partners make efforts to visit each other. Discussing possible times to visit, and planning these "vacations" together can assist with strengthening the relationship. Furthermore, it will help build trust which is the key to success.

The success of a long-distance relationship is also affected by the length of time the couple are apart from each other. The inability to physically meet as a result of living in different parts of the world will be perceived to be considerably more challenging if the time frame involved is lengthy.

Living in different parts of the world might also influence the time zone which might add more challenges to maintain communication and also to build rapport. Men may find this particularly hard to deal with, and this has lead to many relationships failing while they may have flourished had the physical separation not been there.

## Online dating

Online dating has certainly opened the world of dating to new ideas and provided opportunities to meet people from other parts of the city, state or for that matter world. Long distance relationships were once thought to be quite a challenge to maintain. In many ways, it still is as you have to work for it. However, cell phones, email, online chatting and video conferencing have certainly made it easier to keep in touch.

## Communication

Communication is essential to keeping a long-distance relationship alive just as it is in a normal relationship, and can include:

Letters
Telephone calls
E-mail
Text messaging
Instant messaging
Sending gifts (e.g., flowers, scented clothes, chocolates)
Shared online activities
Shared offline activities (e.g., watching the same movie while talking on the phone)

| Up

# Sexual orientation

**Sexual orientation** describes the direction of an individual's sexuality, often in relation to their own sex or gender. Common terms for describing sexual orientation include bisexual (bi), heterosexual (straight) and homosexual (lesbian or gay). The term **sexual preference** has a similar meaning, but is often used by those who believe that sexuality is fluid and incorporates an element of choice, as opposed to those who believe sexuality is fixed early in life.

A number of different classification schemes have been used to describe sexual orientation since the mid-19th century, and scholars have often defined the term 'sexual orientation' in divergent ways. Indeed, several studies have found that much of the research about sexual orientation has failed to define the term at all, making it difficult to reconcile the results of different studies.[1] However, most definitions include a psychological component (such as the direction of an individual's erotic desire) and/or a behavioural component (which focuses on the sex of the individual's sexual partner/s). Some prefer to simply follow an individual's self-definition or identity.

”Sexual orientation“ is also a legal term that has a meaning mainly developed through case law that is separate from the meaning used in other fields. It is the most common term used in anti-discrimination legislation that prohibits discrimination based on homosexuality, heterosexuality and bisexuality.

The term sexual identity may be used as a synonym for sexual orientation, but the two terms are also sometimes distinguished, with identity referring to an individual's conception of themselves, and orientation referring to "fantasies, attachments and longings"[2] and/or behaviour. In addition, the term may be used to describe a person's perception of their own *sex*, rather than sexaul orientation.

## Classifying sexual orientations

People are typically classified as heterosexual if their sexual focus is primarily people of the opposite sex/gender to their own, homosexual if it is people of the same sex/gender, and bisexual if it is both men and women. The less formal terms "straight", "gay", and "lesbian" are more commonly used by people to describe themselves and their friends and family, or to emphasize sexual orientation as a social identity. The terms "heterosexual" and "homosexual" were popularized by the discipline of sexology, and are sometimes considered to have a clinical or even pathological tone when used outside of a scientific setting.

The term asexual can be used to describe people with no sexual interest at all, and celibacy or sexual abstinence for a those who are not sexually active. Autosexuality can be considered an orientation with a sexual focus on oneself. Monosexuality, a sexual orientation to only one sex/gender, is sometimes used to contrast with bisexuality.

The terms heterosexual, homosexual, bisexual, monosexual, asexual and autosexual can all be used to describe phenomena unrelated to sexual orientation, for instance in phrases like "a homosexual act".

#### New terms

Following from the 1960s and 1970s sexual revolution in the West, there has been an explosion of open discourse on sexuality by sexual minorities. Since the 1990s, many new terms have been devised by people who find the broad terms "straight", "gay" and "bi" inadequate. Such terms are commonly found in the writings of sexual minorities, on internet forums, or in personals ads, but are rare in the scientific literature.

For example, the term pansexuality can describe an individual's attraction which is not based on gender, and can include attraction to transgender and intersex people who may not fit clearly into a binary gender system. Other terms include "fluid" (used by those who don't want to be restricted by a more-specific label); "homoflexible" (for people who consider themselves predominantly homosexual but occasionally open to opposite-sex sexuality) or its complement "heteroflexible"; and "sapiosexual" (attraction to someone's mind as much as their body).

Some people use the term queer as an umbrella term to describe any non-normative sexualities and gender expressions, especially homosexuality, bisexuality, transgenderism and intersexuality, but also sometimes BDSM, fetishism, prostitution, and polyamory.

#### Paraphilia

Various paraphilias may be seen as a kind of sexual orientation, although they are usually considered orthogonal (unrelated) to the gender-based categories of sexual orientation, and are seen as existing in addition to such orientations. However, some paraphilias may be a more significant focus of an individual's sexuality than the gender of partners. Such paraphilias may include sexual fetishes, sexual exhibitionism, sexual attraction to animals (zoophilia). This is not true, however, in the case of pedophilia, in which, while some may report attraction to prepubertal individuals of both sexes, there is almost always a preference for males or females.

Hani Miletski, a sexologist and author, argued that zoosexuality should be understood as a sexual orientation: "According to [Francoeur (1991)], sexual orientation consists of three interrelated aspects: Affectional orientation - who or what we bond with emotionally; sexual

fantasy orientation - about whom or what we fantasize; and erotic orientation - with whom or what we prefer to have sex." Miletski concludes that all three criteria are met by zoosexuals.[3]

## Measuring an individual's sexual orientation

From at least the late-19th century in Europe, there was speculation that the range of human sexual orientations looked more like a continuum than two or three discrete categories. 28-year-old Berlin sexologist Magnus Hirschfeld published a scheme in 1896 that measured the strength of an individual's sexual desire on two independent 10-point scales, A (homosexual) and B (heterosexual).[4] A heterosexual individual may be A5, B0; a bisexual may be A3, B9; An asexual would be A0, B0; and someone with an intense attraction to both sexes would be A9, B9.

Fifty years later, American sexologist Alfred Kinsey wrote in Sexual Behavior in the Human Male (1948):

> "Males do not represent two discrete populations, heterosexual and homosexual. The world is not to be divided into sheep and goats. It is a fundamental of taxonomy that nature rarely deals with discrete categories... The living world is a continuum in each and every one of its aspects.
>
> While emphasizing the continuity of the gradations between exclusively heterosexual and exclusively homosexual histories, it has seemed desirable to develop some sort of classification which could be based on the relative amounts of heterosexual and homosexual experience or response in each history... An individual may be assigned a position on this scale, for each period in his life.... A seven-point scale comes nearer to showing the many gradations that actually exist."[5]

The Kinsey scale measures sexual orientation in seven categories, from 0 (exclusively heterosexual) to 6 (exclusively homosexual), in terms of the biological sex of their former sexual partners. Unlike the Hirschfeld scale, the Kinsey scale is one-dimensional. Simon LeVay writes, "it suggests (although Kinsey did not actually believe this) that every person has the same fixed endowment of sexual energy, which he or she then divides up between same-sex and opposite-sex attraction in a ratio indicative of his or her own sexual orientation."[6]

In his 1985 book *The Bisexual Option*, Fritz Klein developed a scale to test his theory that sexual orientation is a "dynamic, multi-variable process" — dynamic in that it may change over time, and multi-variable in that it is composed of various elements, both sexual and non-sexual. Klein took into account sexual attraction, sexual behavior, sexual fantasies, emotional and social partners, lifestyle, and self-identification. Each of these variables was measured for the person's past, present, and ideal.[7]

### Desire, behavior and identity

Researchers have variously measured an individual's sexual orientation by asking them how they identify; by ascertaining their sexual attractions; and/or by reporting their sexual behaviour. An individual may be placed in differing categories by these three measures. For example, a married person may identify as straight, but have only homosexual desire; if they

are having sex with same-sex partners as well as their spouse, they would also be classified as bisexual by their behaviour.

When classifying sexual orientation by behaviour, frequency of contact with either sex may a factor, whether group sex is admissible as an instance, and whether the occurrence of orgasm, as well as its frequency in terms of total encounters, has any bearing.

When classifying by desire, controversial topics include the breadth of attraction to both genders, what "intensity" of attraction is admissible, and whether self-reporting should be solely trusted or whether there should be any manner of "objective" measure.

Some newer terminology consciously differentiates between these three aspects. For example, men who have sex with men, or "MSM", describes behavior only. Same-sex attraction describes only feelings and desires.

Some examples may help clarify the distinctions between desire, identity, and behavior:

- People of any sexual orientation may choose sexual abstinence, suppressing or ignoring any desires they may have.
- Some people who feel homosexual desire may engage in heterosexual behavior and even heterosexual marriage for a number of reasons, whether cultural or religious beliefs, or through fear of discrimination should they "come out".
- Some bisexual people have only one sexual or romantic partner at a time, and sometimes happen to have sexual and romantic partners from one only gender throughout their entire lives, despite attraction to some people of both sexes.
- People with heterosexual attractions may nonetheless have homosexual encounters whether by self-initiation, with initiation by the other party, with multiple simultaneous partners, through acts of deception, or due to absence of an available partner of the opposite gender (see e.g. prison sex) or other unusual social circumstances.
- A minority of people who self-identify as heterosexual or homosexual actually feel attracted to and engage in sexual behavior with people of both genders.

## Sexual orientation and gender identity

The earliest writers on sexual orientation usually understood it to be intrinsically linked to gender. For example, it was thought that a typical female-bodied person who is attracted to women would have masculine attributes, and vice versa.[8] This understanding was shared by most of the significant theorists of sexual orientation from the mid-19th to early 20th century, such as Karl Heinrich Ulrichs, Richard von Krafft-Ebing, Magnus Hirschfeld, Havelock Ellis, Carl Jung and Sigmund Freud, as well as many gender variant homosexuals themselves. However, this understanding of homosexuality as gender inversion was disputed at the time, and though the second half of the 20th century, gender identity came to be increasingly seen as a phenomenon distinct from sexual orientation. Transsexuals and non-transsexuals may be attracted to men, women, or both, although the prevalence of different sexual orientations is quite different in these two populations (see sexual orientation of transwomen). An individual homosexual, heterosexual or bisexual may be masculine, feminine, or androgynous, and in addition, many members and supporters of lesbian and gay communities now see the "gender-conforming hetersexual" and the "gender-

nonconforming homosexual" as negative stereotypes. However, studies have consistently found that a majority of gay men and lesbians report being gender-nonconforming during their childhood years.[9]

A definitional problem arises with the terms "homosexual" and "heterosexual" when either the subject or object of desire is transgendered or intersex. Is a transwoman who is attracted to other women a lesbian? What about her female partner? The majority of transgender people today would describe this relationship as lesbian, but scientists (especially in the past) have tended to characterise it as heterosexual, interpreting the sex of the transwoman as male, and basing the definition of sexual orientation on biological sex rather than social gender. Others would interpret the sexual orientation differently depeding on whether the transwoman is "pre-operative" or "post-operative". Difficulties in making these judgements can be seen, for example, in debates about whether female-attracted transmen are a part of the lesbian community.

For these reasons, the terms gynephilia and androphilia are occasionally (but increasingly) used when referring to the sexual orientation of transgender and intersex people, because rather than focusing on the sex or gender of the subject, they only describe that of the object of their attraction. The third common term that describes sexual orientation, bisexuality, makes no claim about the subject's sex or gender identity.

Sexual orientation is further complicated by more recent non-binary understandings of both sex (male, female, or intersex) and gender (man, woman, transgender, third gender, or gender variant). Sociologist Paula Rodriguez Rust (2000) argues for a more multifaceted definition of sexual orientation:

"...Most alternative models of sexuality...define sexual orientation in terms of dichotomous biological sex or gender.... Most theorists would not eliminate the reference to sex or gender, but instead advocate incorporating more complex nonbinary concepts of sex or gender, more complex relationships between sex, gender, and sexuality, and/or additional nongendered dimensions into models of sexuality."[10]

## Demographics of sexual orientation

The multiple aspects of sexual orientation and the boundary-drawing problems already described create methodological challenges for the study of the demographics of sexual orientation. Determining the frequency of various sexual orientations in real-world populations is difficult and controversial.

In the oft-cited and oft-criticized Sexual Behavior in the Human Male (1948) and Sexual Behavior in the Human Female (1953), by Alfred C. Kinsey et. al., people were asked to rate themselves on a scale from completely heterosexual to completely homosexual. Kinsey reported that when the individuals' behavior as well as their identity are analyzed, most people appeared to be at least somewhat bisexual - i.e., most people have some attraction to either sex, although usually one sex is preferred. According to Kinsey, only a minority (5-10%) can be considered fully heterosexual or homosexual. Conversely, only an even smaller minority can be considered fully bisexual (with an equal attraction to both sexes).

Kinsey's methods have been criticized as flawed, particularly with regard to the randomness of his sample population, which included a large number of prison inmates. Nevertheless, Paul Gebhard, subsequent director of the Kinsey Institute for Sex Research,

reexamined the data in the Kinsey Reports and concluded that accounting for major statistical objections barely affected the results. Most modern scientific surveys find that the majority of people report a mostly heterosexual orientation. However, the relative percentage of the population that reports a homosexual orientation varies with differing methodologies and selection criteria. Most of these statistical findings are in the range of 2.8 to 9% of males, and 1 to 5% of females for the United States[11] — this figure can be as high as 12% for some large cities and as low as 1% percent for rural areas). In gay villages such as The Castro in San Francisco, California, the concentration of self-identified homosexual people can exceed 40%. Almost all of these studies have found that homosexual males occur roughly at twice the rate of homosexual females. Estimates for the percentage of the population that identify as bisexual vary widely based on the type of questions asked. Some studies only consider a person bisexual if they are nearly equally attracted to both sexes, and others consider a person bisexual if they are *at all* attracted to the same sex (for otherwise mostly heterosexual persons) or to the opposite sex (for otherwise mostly homosexual persons).

A very small percentage of people are not sexually attracted to anyone (asexuality).

## Causes and malleability of sexual orientation

Considerable debate continues over what biological and/or psychological variables produce sexual orientation in humans, such as genes and the exposure of certain levels of hormones to fetuses. A much smaller dialog remains in progress on whether that orientation is discretionary, largely limited to a minority of Christians and many Muslims with its foundation rooted in theology and old scientific thinking. Freud and many others, particularly in psychoanalytic traditions, speculate that formative childhood experiences (a.k.a.. nurture) help produced sexual orientation.

Most specialists follow the general conclusion of Alfred Kinsey regarding the sexual continuum, according to which a minority of humans are exclusively homosexual or heterosexual, and that the majority are bisexual, that is, that the norm is to experience a mixture homoerotic and heteroerotic feelings, each kind to a different degree. Interestingly, Kinsey himself—along with current "queer"activist groups—focus on the historicity and personal fluidity of sexual orientation. Kinsey's studies consistently showed sexual orientation as something that evolves in many directions over a person's lifetime.

## Sexual orientation and mental health

There are at least two possible questions that can be asked about this topic: first, can people with certain sexual orientations be considered to have a mental illness, simply by virtue of their sexual orientation? Second, is there a correlation and/or a causal relationship between certain sexual orientations and any types of mental illness?

### Sexual orientation as mental illness

Clinically, heterosexual acts are considered most common in today's cultures (statistically most likely), but the concept of "normal" and "abnormal" with its connotations of sickness or moral judgment are no longer considered valid by most medical professionals.

Some Abrahamic groups maintain that homosexuals as such do not exist and that homosexuality is actually an unnatural choice, illness or addiction. Many of these groups support reparative therapy to cure homosexuality or stricter laws to prevent individuals engaging freely in homosexual activity, much in the same way as any other harmful mental illness or inappropriate aberration (which is how they tend to view it). One major advocate of this line of thought is the American National Association for Research and Therapy of Homosexuality, which rejects the consensus of the major psychological associations in removing homosexuality from the list of mental illnesses in 1973.

In 1998, the American Psychological Association stated that the psychological profession's view on homosexuality and mental health was, "the reality is that homosexuality is not an illness. It does not require treatment and is not changeable."

**Relationship between sexual orientation and mental illness**

The Journal of the American Medical Association (JAMA) reported in its January 2001 issue — citing a government-sponsored study of 5,998 adults in the Netherlands aged 18 to 64 — that "psychiatric disorders were more prevalent among homosexually active people compared with heterosexually active people. ...The findings support the assumption that people with same-sex sexual behavior are at greater risk for psychiatric disorders." The study asserted that "the Dutch social climate toward homosexuality has long been and remains considerably more tolerant" than in other countries.[12]

The Gay and Lesbian Medical Association agreed in an article published July 18, 2002 by GayWired.com: "Depression and anxiety appear to affect gay men at a higher rate than in the general population. The likelihood of depression or anxiety may be greater, and the problem may be more severe for those men who remain in the closet or who do not have adequate social supports. Adolescents and young adults may be at particularly high risk of suicide because of these concerns. Culturally sensitive mental health services targeted specifically at gay men may be more effective in the prevention, early detection, and treatment of these conditions."[13]

GLMA also reported a higher prevalence of substance abuse. "Gay men use substances at a higher rate than the general population...includ(ing) a number of substances ranging from amyl nitrate ('poppers'), to marijuana, Ecstasy, and amphetamines."

In the same article, GLMA also reported "it is still thought that gay men have higher rates of alcohol dependence and abuse than straight men" and that "recent studies seem to support the notion that gay men use tobacco at much higher rates than straight men."

## Morality, religion, and choice

Ongoing debate about the morality of same-sex relations often references beliefs about whether sexual orientation is a choice or a fixed attribute.

There are several different views on the subject, the major ones of which are:

- Sexual orientation is a preference, like any other lifestyle choice. People can be influenced in this choice, as in any other, by their peers, by media exposure, and by society in general, but the responsibility for making the choice is personal. (This view is frequently accompanied by a belief that choosing homosexuality is immoral or undesirable and should be discouraged. However, some who hold this

view also believe that homosexuality can be an addictive behavior, like substance abuse, and difficult to stop; and still others believe that this presumed choice to engage in a "gay lifestyle" is morally neutral or even beneficial.)

- Sexual orientation is fixed early in life. People should seek romantic and sexual relationships with people of whatever gender they desire. Discrimination against such sexual minorities is immoral.
- Sexual orientation is fixed early in life, but homosexuality is immoral. People who have homosexual feelings should be discouraged from acting on them, and should live in celibacy, in opposite-sex relationships, or should attempt to develop heterosexual feelings (see ex-gay for a discussion on this movement).
- Sexual orientation is biologically predetermined.
- Sexual orientation is not fixed; however it changes, not by acts of choice or will, but through factors beyond a person's voluntary control. From this, either of the above two sets of consequences may follow.
- Sexual orientation is an illusory social construct. People should stop worrying about it and simply allow others and themselves to love wver they please.

There is a strong correlation between belief in choice and disapproval of homosexuality. (Whether or not there is a causal relationship in either direction is a matter of debate.)

A 2003 Pew Research phone survey of Americans reported that about 50% of people who think sexual orientation is fixed at birth support same-sex marriage, compared to about 20% of people who think it is a preference.[14] The Pew report shows acceptance of homosexuality increasing over the past 30 years, and that young people have greater acceptance than older Americans.

Likewise, religious affiliation and beliefs correlate strongly with beliefs about sexual orientation. 60% of "secular" Americans, 46% of white Catholics, 43% of white mainline Protestants, 27% of black Protestants, and 20% of evangelical Protestants expressed a favorable opinion of gay men in the Pew survey. 66% of "secular" Americans, 54% of white Catholics, 50% of white mainline Protestants, 26% of black Protestants, and 23% of evangelical Protestants replied that sexual orientation could not be changed. Religious beliefs were the most common reason given for disapproval of same-sex marriage.

Individual religious sects vary widely in their views on sexual orientation, from acceptance of people of all orientations, to advocating of the death penalty for homosexual and heterosexual people who violate certain other norms.

## History

Anthropologists identify the following forms of homosexuality:

- Age-structured - The partners are of different ages.
- Gender-structured - Each partner plays a different gender role.
- Egalitarian - The partners are of equal age (or age is of no relevance in the partnership structure) and both play the same socially-accepted sex role as heterosexuals of their own sex.

What we think of as "homosexuality" and "heterosexuality" in modern times usually corresponds to the egalitarian model, which has become dominant in Western societies.

Some historical and non-Western societies have institutionalized other forms of same-sex relations. Some scholars argue that using modern egalitarian terminology and identity concepts to describe these social arrangements is inappropriate and misleading.

The pederasty practiced in Ancient Greece, Ancient Rome, and other societies throughout history is one form of age-structured homosexual relations, sometimes considered a form of bisexuality (in modern terms).

***(The following paragraph requires verification and possible correction by someone familiar with the subject. )***

Some cultures, such as classical Greece and Rome, may not have classified sexual orientation by gender attraction at all, rather taking into account social position in relation to one's role during sexual activity. Roman society considered it culturally taboo for free Roman males to be anally penetrated, transgressors being labelled as effeminate. Plato described three sexual orientations and defined them in myth with religious explanation for their existence in his Symposium. [3] A similar example was reported in Rome, with the well known "Satyricon" by Petronius Arbiter, wherein a common acceptance of pedophilia is also described.

## Sexual orientation as a "construction"

Because sexual orientation is complex and multi-dimensional, some academics and researchers (especially in Queer studies) have argued that sexual orientation is a completely historical and social construction. In 1976 the historian Michel Foucault argued that homosexuality as a concept did not exist as such in the 18th century; that people instead spoke of "sodomy" (which involved specific sexual acts regardless of the sex of the actors) as a crime that was often ignored but sometimes punished severely.

He further argued that it was in the 19th century that homosexuality came into existence as practitioners of emerging sciences and arts sought to classify and analyze different forms of sexuality. Finally, Foucault argues that it was this emerging discourse that allowed some to claim that homosexuality as a human identity.

Foucault's suggestions about Western sexuality led other historians and anthropologists to abandon the 19th century project of classifying different forms of sexual behavior or sexual orientation to a new project that asks "what is sexuality and how do people in different places and at different times understand their bodies and desires?"

For example, they have argued that the famous case of some Melanesian societies in which adult men and pre-pubescent and adolescent boys engage in oral sex is not comparable to similar acts in the United States or Europe; that Melanesians do not understand or explain such acts in terms of sexual desire or as a sexual behavior, and that it in fact reflects a culture with a very different notion of sex, sexuality, and gender.

Some historians have made similar claims about homosexuality in ancient Greece; that behaviors that appear to be homosexual in modern Western societies may have been understood by ancient Greeks in entirely different ways.

At stake in these new views are two different points. One is the claim that human sexuality is extraordinarily plastic, and that specific notions about the body and sexuality are socially constructed. The other is the fundamentally anthropological claim of cultural relativism: that human behavior should be interpreted in the context of its cultural

environment, and that the language of one culture is often inappropriate for describing practices or beliefs in another culture. A number of contemporary scholars who have come to reject Foucault's specific arguments about Western sexuality nevertheless have accepted these basic theoretical and methodological points.

Critics of the strong social constructionism view generally hold that Foucault's ideas are out-dated and have been proven inaccurate by means of scientific inquiry and further historical exploration of sexuality in cultures.

For example, the notion of sexual orientation being a human construct is seen to contradict current mainstream scientific findings that those of different orientations are anatomically distinct from each other and that is why they have their own separate attractions, i.e., a man who exclusively loved other men in ancient Greece is biologically homosexual, being that certain physical body parts are different in homosexuals when compared to heterosexuals, just as a man who identifies as gay in modern times is the same scientifically speaking. These medical findings however are not uncontroversial themselves.

Sexuality historians in modern times are increasingly abandoning the construction view. Louis Crompton has argued that if Focault were still alive today he would revise his thesis in light of the scientific factors found largely after his death and due to recently studied historical documents that shed light on exclusive homosexuality.

For example, during Focault's time it was largely thought that all ancient Greek men practiced bisexuality in the institution of pederasty, however greater scholarship on the subject shows that, indeed, a minority of Greek males never married and continued to have sex exclusively with other men of their own age. And other findings include that during the Middle Ages in Europe when sodomy was harshly prosecuted sub-cultures developed of men who loved other men and often these men identified with each other in a community, something analogous to the modern gay identity.

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| Up

# Sexfight

A **sexfight** is a voluntary erotic physical competition involving at least one woman and leading to one or more orgasms. It is normally written as a single word, i.e., sexfight, not "sex fight". There are several variations, but the most common version involves forcing the opponent to orgasm against their will. In real life sexfights are quite rare. They are far more common in erotic short stories available primarily on the Internet. As with much fetish material, sexfight material has an extremely limited audience—either the reader or viewer loves it or isn't interested.

When the opponents are both male, it is usually called a cockfight.

A sexfight differs from a catfight, which involves scratching, slapping, perhaps arm twisting, tit-squeezing, hair-pulling, punching and even biting but does not normally involve trying to cause force an orgasm.

## Variations

These are the common variations found either in stories or in videos:

**Erotic Wrestling:** This is one of the most common sexfight forms. Two women wrestle naked, or in bikinis, or in bras and panties, or in bras and pantyhose. Often they wear stockings and garterbelts. The holds generally involve "wrestling around" rather than either formal amateur or pro wrestling techinques.

**Loser Cums First:** Whoever cums (orgasms) first loses. A problem with this is that for commercial videos it results in women wrestling around for 90 minutes with one orgasm, and that doesn't sell well. For stories it involves loads of build-up that gets boring.

**Two Out of Three:** AvidMike at Chickfight.com started this. His original videos were "loser cums first". Of course, a commercial video in his price range needs to be at least an hour, so if one opponent cums after 20 minutes they have to continue to have a saleable product.

**Most Orgasms in an Hour:** This started with Sasha vs. Monique from Chickfight. The video started as "best two out of three". However, the two girls were lesbians and lovers in real life and, unlike previous videos, they did not try to defend against stimulation. The result was three forced orgasms in less than ten minutes! Sasha is extremely aggressive and has had more than 10 orgasms in each of her videos, although she only lost one sexfight, to Dakota.

**Fight Until One Quits:** The two women continue until one quits either because she is too exhausted or because the marathon sex is becoming too painful. This is moderately common in stories and fairly rare in videos.

**Trib-only:** Some women prefer tribadism because it can be very erotic and stimulating, so they limit the fight to tribadism. An example was Veronika vs. Alexis at Chickfight.com. Alexis deliberately chose tribadism because in her previous sexfight, where she won 2-0, tribadism was the main thing that turned her on.

**No Defense:** In early Chickfight videos, the women often fought to prevent their opponent from stimulating them. Nakita had several fights that ended with a single orgasm. Because sexfight fans are more interested in the "sex" than the "fight", such videos don't sell well. Newer Chickfight videos often involve competitors just seeing how can hold out longer with direct clitoris-to-clitoris stimulation.

**Go At It Mechanically:** This is a common complaint about many videos from Danube Womens Wrestling, a major European producer of unscripted sexfight videos. (See TribGirls) Often the two women simply get into a scissors-trib position and just mechanically rub each other until one of them cums.

**Battle of Wills:** In this variation the women engage in mutual stimulation until either one breaks off or one cums. This usually involves trib, 69, mutual deep-fingering, or rubbing each other's clitoris.

**Victory Orgasm:** The women agree that the loser will eat the winner's pussy until the winner cums. Usually, the loser lies on her back and the winner sits on her face as a symbol of conquest.

**Humiliation:** This is common in stories and occasionally appears in scripted videos. The idea is that two women sexfight either over a man or lesbian lover or for dominance.

In stories:

- The winner often humiliates the loser by kicking her out naked or in torn clothes.
- The winner humiliates the loser by having sex with her man or her lesbian lover while the loser watches.
- The winner humiliates the loser by requiring the loser to have sex with the winner's man or lesbian lover.
- The winner and her man or lesbian loever share the loser sexually.
- The winner forces the loser to a huge orgasm with a dildo or some other means, generally while a crowd is watching.
- The winner forces the loser to give her a victory orgasm.

**Force Orgasm or Control During Orgasm:** In this variation a "point" can be scored in several ways:

1. Force the opponent to orgasm against her will
2. Force your own orgasm while preventing the opponent from preventing it. For instance, a woman gets her opponent in a "school-girl" pin and then rubs her own clitoris until she cums all over her opponent's face.
3. Force the opponent to bring her to orgasm. For instance, hold the opponent in a school-girl pin and force her to eat your pussy until you cum.

If anyone tries these in real life it is extremely important to agree on the rules in advance in detail. There have been reports of real-life sexfights where each woman claimed she

won and it led to real a fight—the woman on the bottom said, "I made you cum. I won." The woman on top said, "I got myself off while controlling you. *I* won."

**Celebrities:** A number of fictitious stories involve sexfights between two well-known female celebrities, usually actresses or women in the news.

**WWE Female Wrestlers:** There is a free site with loads of fictional stories about WWE female wrestlers and "divas". However, the stories are not widely circulated.

## Uncommon or non-existent types of fights

**RAPE: A sexfight does not involve rape.** In a rape, one person does not want to be involved and the other person overcomes the resistance by force, drugs or threats. In a sexfight, *each* participant is trying to win either by forcing her opponent to cum or by using her opponent to cum. In a sexfight, when one opponent is saying, "No!" it is not that she does not want to participate, it is that her opponent is close to forcing her to orgasm.

**Beat Up and Force Orgasm:** This occurs in some stories but not in videos. The scenario is that the two women engage in a fistfight, a catfight or a boxing match, one literally beats up the other and then she brings her to orgasm against her will. In these stories, the storyline is not that the two agree to battle and the winner will be permitted to stimulate the loser to orgasm; it is that the winner brutalizes the loser. It is essentially a rape or forcible sodomy.

**Overpower and Force Orgasm:** This is common in stories but not in real life. Women usually want an opponent of roughly equal size and weight. Women involved in a sexfight start sweating pretty quickly, which makes their bodies slippery. People familiar with this technique have said that if a woman slick from sweat is really trying to resist her opponent, e.g., by pushing away, it is almost impossible to overpower the woman, hold her helpless and stimulate her enough to make her orgasm. (Regarding the difference between "overpower" and "beat up", a wrestler who pins her opponent is not beating her up.)

**Unconsciousness:** This is not particularly rare in stories but unheard of in videos due to the possibility of severe injury or even death. Basically, the idea is that one opponent renders the other unconscious with a smother hold, choking, etc.

**Oil, Jello, Mud, Spaghetti, etc.:** These are quite rare. Women wrestling quickly start sweating, so oil does not substantially increase slipperiness. Oil or mud make it almost impossible to hold the woman long enough to make her orgasm. In addition, oil makes any medium or long hair look ratty, not sexy. People interested in watching sexfights generally want to see the forced orgasms, not women covered in mud.

**Male versus Female:** Although these are available they are quite rare and highly scripted and they involve severely mismatched opponents, such as a 180-pound 6 foot-tall woman bodybuilder and experienced wrestler versus a 5 foot 4 inch 110-pound man with no wrestling experience.

**Sexfight-Cockfight Combo:** A few stories contain this theme but no videos because essentially a sexfight is lesbian porn, a cockfight is gay male porn and they appeal to different audiences.

**"Handicap Match":** A "handicap match" is a two-on-one match. In pro wrestling, this usually involves a really big and well-known wrestler fighting two small wrestlers who are newcomers and the big wrestler defeats both wrestlers. I have suggested to AvidMike having a woman who is pretty good at holding off her orgasms fight two women who have difficulty

resisting orgasm, taking them on one at a time. An alternative would be the the one woman can wear a bra, panties and stockings and the two women have to fight nude, which would make stimulation more effective against them. Realistically, it is quite unlikely either of those will happen.

**Tag Team:** In tag-team wrestling a wrestler can tag out with a partner. In a sexfight, this would be done to avoid an orgasm. The video would be one long wrestling match probably with a single orgasm.

**Round Robin:** I have suggested a variation to AvidMike with three girls, two at a time, where a woman switches out *after* she cums. The benefit of this would be that the woman who *didn't* cum would be somewhat tired and probably quite turned on and now she would have to face a rested opponent who is probably less excited because she has been watching but was not in physical contact with an opponent.

**Battle Royal:** In a Battle Royal, "anybody is game". If, for example, there were eight participants, they would randomly pair off and when a woman cums she would be eliminated. Ganging up would be allowed, etc. There have been a few Battle Royal stories but they are rare and videos are virtually non-existent.

**Bondage:** There are some highly scripted videos where the winner ties up the loser and usually pretends to spank her, etc. Almost all of these are very poorly acted, with the sex completely faked. Also, people interested in sexfights generally are not interested in bondage and vice versa. Since these are both niche markets, it is even harder to find a customer base interested in both.

**Sex Toys:** There are some scripted videos where the opponents use sex toys at some point. Usually, these will have three segments, one with toys, one a sexfight and a third segment. In general people interested in sexfights are not interested in toys.

**Golden Showers, etc.:** Again, both these and sexfighting are niche markets, with essentially no overlap. Many of Aussie Greg's stories contain a bit of such content but he is almost unique in this.

## Typical story lines

- A man cheats on his wife or girlfriend and she decides to show the other woman "who is the better woman" or "whose sex is better", in the sense of whose sexual organs are better.
- "The other woman" decides to win her "man" from his wife or girlfriend by defeating her in a sexfight.
- Two women each want to be "the" leader of a group of women (e.g., cheerleaders), and one challenges the other to a sexfight.
- A corporation has only female executives. They settle disputes among themselves by sexfighting.

**Less common story lines**

- Two sisters get in an argument, start fighting and it turns sexual.
- Two female friends decide to experiement with kissing, etc., and it goes further.

- Two women are titfighting or catfighting and one starts grinding against the other either because the one grinding is losing and she is seeking a distraction or because the one grinding is winning and wants to humiliate her opponent.

### Well-known sexfight story authors

- Aussie Greg (Stories involve Vietnamese plus other Asian women and generally also involve urination or similar activities and/or severe physical violence.)
- Eagle
- Giannis (Referred to as "Dr. Trib" for his extensive knowledge of tribadism techniques.)
- H.G. Hunt (Novels can get extremely wordy with lots of "filler".)
- Morton
- Rino (No longer writes)

## Triangular theory of love

The **triangular theory of love** characterizes love in an interpersonal relationship on three different scales: intimacy, passion and commitment. It was developed by Robert Sternberg. Different stages and types of love can be explained as different combinations of the three elements, intimacy, passion and commitment. Sternberg states that a relationship based on a single element is less likely to survive than one based on two or more.

### Forms of romantic love

The relative emphasis of each component changes over time as an adult romantic relationship develops.

1. *Liking* includes only one of the love components - intimacy. In this case, liking is not used in a trivial sense. Sternberg says that this intimate liking characterizes true friendships, in which a person feels a bondedness, a warmth, and a closeness with another but not intense passion or long-term commitment.
2. *Infatuated love* consists solely of passion and is often what is felt as "love at first sight." But without the intimacy and the commitment components of love, infatuated love may disappear suddenly.
3. *Empty love* consists of the commitment component without intimacy or passion. Sometimes, a stronger love deteriorates into empty love, in which the commitment remains, but the intimacy and passion have died. In cultures in which arranged marriages are common, relationships often begin as empty love.
4. *Romantic love* is a combination of intimacy and passion. Romantic lovers are bonded emotionally (as in liking) and physically through passionate arousal.
5. *Companionate love* consists of intimacy and commitment. This type of love is often found in marriages in which the passion has gone out of the relationship, but a deep affection and commitment remain.

6. *Fatuous love* has the passion and the commitment components but not the intimacy component. This type of love can be exemplified by a whirlwind courtship and marriage in which a commitment is motivated largely by passion, without the stabilizing influence of intimacy.
7. *Consummate love* is the only type of love that includes all three components--intimacy, passion and commitment. *Consummate love* is the most complete form of love, and it represents the ideal love relationship for which many people strive but which apparently few achieve. Sternberg cautions that maintaining a consummate love may be even harder than achieving it. He stresses the importance of translating the components of love into action. "Without expression," he warns, "even the greatest of loves can die" (1987, p.341).

**Companionate love**

Companionate love is a form of love that combines friendship and commitment. Companionate love is generally a personal relation you build with somebody you share your life with, but with no sexual or physical desire. It is stronger than friendship because of the extra element of commitment. The love ideally shared between family members is a form of companionate love, as is the love between deep friends or those who spend a lot of time together in any asexual but friendly relationship.

**Consummate love**

Consummate love is the most complete type of love experienced in interpersonal relationships, the three major components: intimacy, passion and commitment, are all present and balanced.

Consummate love may not be permanent. For example, if passion is lost over time, it may change into companionate love.

## See also

- Love

## References


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| Up

# Dating

## History of commercial dating services

Though most people meet their dates at social organizations, in their daily life, or are introduced through friends or relatives, commercial dating agencies emerged strongly, but discreetly, in the Western world after World War II, mostly catering for the 25–44 age group. Newspaper and magazine personal ads also became common.

In the last five years, mate-finding and courtship have seen changes due to online dating services. Telecommunications and computer technologies have developed rapidly since around 1995, allowing daters the use of telephones with answering machines – mobile phones – and web-based systems to find prospective partners. "Pre-dates" can take place by telephone or online via instant messaging, e-mail, or even video communication. A disadvantage is that, with no initial personal interview by a traditional dating agency head, Internet daters are free to exaggerate or lie about their characteristics.

While the growing popularity of the Internet took some time, now one in five singles is said to look for love on the Web, which has led to a dramatic shift in dating patterns. Research in the United Kingdom suggests that as of 2004 there were around 150 agencies there, and the market was growing at around 20 percent a year due to, first, the very low entry barriers to setting up a dating site, and secondly, the rising number of single people. However, even academic researchers find it impossible to find precise figures about crucial statistics, such as the ratio of active daters to the large number of inactive members whom the agency will often wrongly claim as potential partners, and the overall ratio of men to women in an agency's membership. Academic research on traditional pre-Internet agencies suggests that most agencies have far more men than women in their membership.

Traditionally, in many societies (including Western societies), men were expected to fill the role of the pursuer. However, the anonymity of the Internet (as well as other factors) has allowed women to take on that role online. A recent study indicated that "women pay to contact men as often as the reverse, which is quite different from behavior in telephone-based dating system[s]" (from *Wired* magazine).

The trend of singles making a Web connection continues to increase, as the percentage of North American singles who have tried Internet dating has grown from two percent in 1999 to over ten percent today (from Canadian Business, February 2002). More than half of online consumers (53%) know someone who has started a friendship or relationship online, and three-quarters of 18-to-24-year-old online consumers (74%) say they do. There is also some academic evidence that the 18–25 age group has significantly taken up online dating. This growing trend is reflected in the surging popularity of online communities such as Friendster, Facebook, and MySpace, sites which are not directly geared toward dating, but many users nonetheless use to find potential dates or research a new acquaintance to check for availability and compatibility.

There is still plenty of room for traditional matchmakers to thrive, however, and only time will tell which industry wins out in the end.

### Courtship in the animal kingdom

Many non-human animal species have mate-selection rituals also referred to as courtship. Animal courtship may involve complicated dances or touching; vocalizations; or displays of beauty or fighting prowess. Most animal courtship occurs out of sight of humans, so it is often the least documented of animal behaviors. Animals whose courtship rituals are well studied include the bowerbird, whose male builds a "bower" of collected objects, and the mantis, whose female has been observed to cannibalize her mate during mating.

### See also

- Dating agency
- Long-distance relationship
- Matchmaker
- Seduction

| Dating agency | Dating system | Friend zone | Going Dutch | Online dating

# Dating agency

A **dating agency** is a business which acts as a service for matchmaking. A dating agency can be a "real" business where men and women come in person and ask a matchmaker to help them find a potential partner. It could also be an internet dating agency - a website where people register, post their profiles and contact other members of the agency.

International dating agencies, which provide men from developed countries with mail-order bride are very popular now. With a decent agency a man can find himself a wife from an economically depressed country. Most popular brides are from Philippines, China, Russia and Ukraine.

Another type of dating agency teaches confidence to men and women. These agencies take members out and teach them how easy it is to meet somebody in public such as a bar, club, restaurant or shopping mall.

### See also

- Dating system

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# Dating system

A **dating system** is any systemic means of improving matchmaking via rules or technology. It is a specialized meeting system where the objective of the meeting, be it live or phone or chat based, is to go on a live date with someone, with usually romantic implications. Recently, "couple-dating" and "friend-dating" systems have also become popular, especially among those who met on dating systems and enjoy the interactions, but have settled down with mates.

The history of dating systems is as interesting as the history of technologies that support them. Live dating systems or methods are usually not considered as separate from the matchmaking process, which often employs games or rules or rituals in many cultures, so these are discussed in more depth in that article.

A notable and recent live dating system that does not seem to have arisen in traditional matchmaking is speed dating, which relies to some degree on the transportation and communication facilities of a modern society, and reflects its accelerated pace of life.

These live dating systems do not typically impose a great deal of structure on the actual interaction between the individuals considering going on dates. This article is concerned with actual 'systems' that do more than simple introductions, and where interactions are often strongly structured, down to the details:

- "Computer dating" systems of the early-to-mid 20th century, especially popular in the 1960s and 1970s, before the rise of sophisticated phone and computer systems, gave customers forms that they filled out with important tolerances and preferences, which were "matched by computer" to determine "compatibility" of the two customers.
- "Video dating" systems of the 1980s and 1990s especially, where customers gave a performance on (typically VHS tape) video, which was viewable by other customers, usually in private, in the same facility. Some services would record and play back videos for men and women on alternate days to minimize the chance that customers would meet each other on the street.
- "Phone dating" systems of about the same vintage, where customers call a common voice mail or phone-chat server at a common local phone number, and are connected with other (reputed) singles, and typically charged by the minute as if it were a long-distance call (often a very expensive one). A key problem of such systems was that they were hard to differentiate from a phone porn service or "phone sex" where female operators are paid to arouse male customers, and have no intention of dating them, ever.
- Online dating services of the 1990s and today, which may incorporate a form-, video-, or audio-/phone-based component, integrating them into a single "profile" and providing multiple means to communicate (including the telephone).

There are also dating game shows, e.g. Blind Date, Fifth Wheel, The Bachelor, in which a high degree of support and aids are provided to individuals seeking dates. These are described more fully in an article on them alone, and in the related article on "reality game shows" that often include or motivate romantic episodes between players.

Singapore's largest dating service, Singapore's Social Development Unit (SDU) is the world's only government-run dating system.

## See also

- blind date
- dating

| Up

# Friend zone

The **friend zone** is a folk psychology concept found in many texts geared towards a male audience about "dating advice," or "seduction advice." It states that a woman, within the first several minutes of meeting a man, is open to having an intimate relationship with him until certain elements of his personality are revealed which the woman finds subconciously sexually unattractive. In that case, that man would be mentally categorized as a "friend" rather than a lover, i.e. put into the *friend zone.* The key element is that, once there, it is almost impossible for a man to get out, that is, it is almost impossible for a woman to change her mind and become sexually attracted to that man. This is said to be very different from how a male's mind would work, and as a result leads to a string of false expectations on the part of the man. Though there are some rare cases in which another aspect of the man's personality may emerge later on that will reengage the female's sexual interest. These aspects can be very obscure, such as having an unexpected ability to do or fix something. This aspect is probably something that the male never even expected would "turn her on."

Be careful to recognize the signs of the *friend zone.* Among other things, watch out for comments such as:

- "Awww, you're like a brother to me."
- When the word "luv" is used as opposed to the proper term of "love".

Many dating seminars and texts focus on how to avoid the friend zone, advising immediate cessation of all contact once a man finds himself in the friend zone. It should be noted that this is often paired with a philosophy designed to help a man have sex with women, with a priority on constantly meeting new women. Its value for helping a man find a secure, loving relationship is uncertain.

The term *friend zone* was popularized by a 1994 episode of the television sitcom Friends, where character Ross Geller, lovesick for Rachel Green, was labeled "Mayor of the Friend Zone".

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# Going Dutch

***Going Dutch*** is a slang term that means that each person eating at a restaurant or paying admission for entertainment pays for himself or herself, rather than one person paying for everyone. It is also called **Dutch date** or **Dutch treat**.

## Etymology

The phrase "going Dutch" probably originates from Dutch etiquette. In the Netherlands, it is not unusual to pay separately when dating. The Dutch were already internationally known as scrooges, and English rivalry with The Netherlands especially during the period of the Anglo-Dutch Wars gave rise to several phrases including Dutch that promote certain negative stereotypes. Examples include Dutch courage, Dutch uncle and Dutch wife. The particular stereotype associated with this usage is the idea of Dutch people as ungregarious and selfish.

In Spain, "going Dutch" is attributed to Catalans, due to a stereotype that they are greedy. A stereotypical non-Catalan Spaniard would compete to invite the group.

In Italy, the expression *pagare alla romana* can be translated as: "To pay like people of Rome" or "to pay like they do in Rome". It has the same meaning as "going Dutch".

### Etiquette

There is a delicate etiquette surrounding going Dutch. It may be accepted in some situations, such as between non-intimate friends or less affluent people, but considered stingy in other circumstances, such as on a romantic date or at a business lunch.

The traditional way to handle a bill on a heterosexual romantic date in the West has been that the one who invited the other (traditionally the man) takes the bill and the invitee may not even know the actual price of the meal. Some restaurants keep ladies' menus without prices.

Since the advent of feminism, it has become more common for women to pay their own way, or to pay for men's meals. Some women are offended if their male dining partner "grabs the cheque." In the last 10 years in the US, a futher twist to the woman's offering to pay their own way has occurred. These women will generally offer to pay their part of the meal, but if the man agrees, the woman will assume that he is not interested in her and she will then decline to meet him again. Social custom also varies among same-sex couples.

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## Online dating

A **Net dating service**, also known as **online dating** or **internet dating**, is an example of a dating system and allows individuals, couples and groups to meet online and possibly develop a romantic or sexual relationship. Net dating services provide un-moderated matchmaking through the use of personal computers the Internet or even cell phones.

Such services generally allow people to provide personal information, then search for other individuals using criteria such as age range, gender and location. Most sites allow members to upload photos of themselves and browse the photos of others. Sites may offer additional services, such as webcasts, online chat, and message boards. Sites sometimes allow people to register for free but may offer services which require a monthly fee.

Many sites are broad-based, with members from a variety of backgrounds looking for different types of relationships. Other sites are more specific, based on the type of members, interests, location, or relationship desired.

## Trends

U.S. residents spent $469.5 million on online dating and personals in 2004, the largest segment of “paid content” on the web, according to a study conducted by the Online Publishers Association (OPA) and comScore Networks.

At the end of November 2004, there were 844 lifestyle and dating sites, a 38 percent increase since the start of the year, according to Hitwise Inc. However, market share was increasingly being dominated by several large services, including Yahoo Personals, Match.com, American Singles, and eHarmony. eHarmony CEO Greg Forgatch noted that despite the growing number of sites catering to specific niches, "to become a major player, it still takes a large number of people."

In 2002, a *Wired* magazine article forecast that, "Twenty years from now, the idea that someone looking for love won’t look for it online will be silly, akin to skipping the card catalog to instead wander the stacks because 'the right books are found only by accident.' ...serendipity is the hallmark of inefficient markets, and the marketplace of love, like it or not, is becoming more efficient".

The online dating trend has also become very successful in Europe in the past decade. Not only has match.com opened local branches in European countries to cater to their particular culture and language, but also a French company, Meetic, has become one of the top sites. Their success has encouraged new start-ups and niche sites to come on board, based in Spain.

## Problems with Online Dating Services

The main problem with most online dating services is that many profiles are not actually real persons. It has become a habit of some companies to plant "fake" profiles that are in reality advertisements to other sites or...in some cases a lure to get the person to continue the service after he has cancelled by receiving a message from a supposedly interested person. There are however, free dating sites that users do not have to pay for to use and reply to messages. While it does not stop persons from posting "fake or ad" profiles it at least ensures that all contacts will be free to message and reply.

In addition, many services contain quantitative profile options that engender misrepresentations. Members of online dating sites are not trusting the descriptions of their fellow members. There have been numerous studies on customer satisfaction with online dating sites and the lack of trust with other members is the most overwhelming concern. According to Keynote, 61% of customers are concerned that members are misrepresenting themselves. Unfortunately, the members of online dating sites have little control with the way they are represented due to the limited options offered through descriptions and characteristics. Datinganddating.com is an example of a service that utilizes qualitative profile and matching criterion that addresses the issue of misrepresentations.

## Pop culture

- *You've Got Mail* a film in which the two main characters conduct a relationship entirely over e-mail before meeting each other.
- *Must Love Dogs*, a 2005 film about two people trying to find love through online dating.
- *Napoleon Dynamite*, a film which pokes fun at the concept by having a character obsessed with meeting women online.

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# Intimate relationship

An **intimate relationship** is an interpersonal relationship with a great deal of physical and/or emotional intimacy. It is usually characterized by romantic or passionate love and attachment. Sexuality may or may not be involved.

## Love

*Main article: Love*

Love is an important factor in intimate relationships. Research has established that love is more than just liking a lot, and is distinct from sexual attraction. Typically, love in relationships is divided into two types: passionate and companionate. Passionate love is intense longing, and is often accompanied by physiological arousal (shortness of breath, rapid heart rate). Companionate love is affection and a feeling of intimacy not accompanied by physiological arousal.

Anthropological research has shown some variations in intimate relationships. In the Mediterranean, the idea of passionate love is frequently present, whereas in Sub-Saharan Africa there is a lesser amount. Chinese couples tend to value companionate love over passionate love, whereas with American couples the reverse is true.

Different cultures have different conceptions of love. In Japan, there is the concept of amae, acting in ways to induce another to take care of you (as a parent would) secure in the knowledge that they will. In China, there is a type of romantic love called gan qing, which reflects the tenor of a social relationship between two people or two organizations. In Korea, *jung*(Å) is a personal connection, or feeling of connected fates.

## See also

- Interpersonal relationship

| Physical intimacy | Casual relationship | Matchmaking | Flirting | Sexual attraction | Kiss | Pity sex | Promise ring | Seduction

# Physical intimacy

**Physical intimacy** is informal proximity and/or touching, usually between two persons, where their positioning and/or touching is an expression or result of intimate feelings (such as close friendship, love, and/or sexual attraction) which they have for each other. Examples of physical intimacy include being inside someone's personal space, holding hands, hugging, kissing, caressing, and sexual activity.

The forms of physical intimacy, in order of increasing degree of intimacy (but not necessarily in order of increasing enjoyment), with each form generally including those preceding it, are: physical closeness, touching (especially tenderly), touching intimate parts (including outercourse), and sexual penetration.

## Intimate proximity

It is possible to be physically intimate with someone without actually touching him or her; however, a certain proximity is necessary. For instance, close proximity and sustained eye contact is a form of physical intimacy. When there is nudity, but still no contact, the degree of physical intimacy is heightened. For instance, there is a game in which a couple may try to see how close they can get to each other without actually touching. Another game involves running hands along the countours of a person's body without touching him or her. These techniques often heighten sexual arousal. When a person enters someone else's personal space for the purpose of being intimate, it is physical intimacy, regardless of the lack of actual physical contact.

The objective of physical closeness can be a mix in various proportions of desired intimacy and practical aspects, such as lack of space, softness, stability (e.g. in a moving vehicle), and keeping warm; e.g. somebody sits on somebody else's lap, or sleeps leaning on somebody else. Physical closeness may also be involuntary, as in a crowded train or elevator. In such cases eye contact tends to be avoided. See also frotteurism, groping. Another form of this kind of closeness is when one goes to a crowded place for entertainment: a bar, disco, pop concert, street festival, etc.

## Affectionate touching

Touching may include:
Holding hands
Interlocking arms while walking
Bear hug: gently enclosing the arms around the trunk of each other or holding them against you
Sitting on, sitting near or lying against another person, resting one's head on the other's shoulder, lap, etc.
Caressing (petting): gently stroking body parts or hair with a hand
Cuddling (From Scots)
Massaging a part of, or the whole body
Kissing
Licking

When speaking of physical intimacy, touching is rarely violent, unless the participants enjoy BDSM. Then touching may include:

- Punching
- Slapping
- Kicking
- Biting

Whether a person is wearing clothing or is nude also plays a role. In particular, touching with clothing tends to be more intimate if the layer of clothing at the area of contact is thin and flexible. The layers may be reduced or eliminated even without undressing by touching *under* someone's clothes. Objects, especially hard or large ones, such as big buttons, zippers, piercings, jewellery, and objects in pockets, may somewhat obstruct intimate touching.

A cuddle party is a party where strangers cuddle, touch, caress, and massage, subject to rules such as no nudity, no hands under clothes, no French kisses and no dry humping or other sex.

National Hugging Day was founded on January 21, 1986. December 4 is considered International Hug Day.

Physical intimacy between a human and an animal may involve petting (caressing), hugging and playing.

Also a person, especially a child, may caress and hug a teddy bear or doll. There are also sex dolls, as a surrogate for a person.

A personal relationship that does not involve sexual behavior, e.g. friendship, may involve physical intimacy. This varies greatly. In western culture it is more common among female than among male friends; the latter may want to avoid associations with homosexuality. In other cultures, such as Arab culture, men may hold hands with no implication of homosexuality. Many East Asian cultures typically encourage relatively little body contact between friends, acquaintances, and members of the same sex. Even among family members and spouses, traditionally, there are fewer public displays of affection.

A man and a woman who are friends may avoid physical intimacy to avoid associations with sexuality or emotional intimacy, in order not to appear to be in a sexual relationship. This is especially true if one or both of them is already in such a relationship with another person.

## Sexual physical intimacy

*Sexual touching,,* also called "heavy petting", involves touching or caressing of a person's intimate parts. Examples of sexual touching include sensual massage, feeling and kissing a woman's breasts and mutual masturbation.

Sexual intercourse is generally considered the ultimate form of physical intimacy.

## The baseball metaphor

One subject often used as a metaphor and euphemism for physical intimacy in American English (especially to describe the level of intimacy achieved in intimate encounters) is the game of baseball. In the baseball metaphor, the intimate encounter itself is compared to the act of running the bases:

1. Holding hands or kissing is considered getting to first base.
2. Kissing and/or light petting means reaching second base.
3. Heavy petting means getting to third base.
4. A " run" means you went "all the way" and had sexual intercourse.

This metaphor is not commonly known to be used outside of North America, even though baseball is widely played in nations such as Japan, Cuba and Venezuela.

## Other forms of intimacy

Other kinds of **intimacy** include:

- **emotional intimacy**: talking about emotions, empathy and sympathy between two or more people.
- financial unity, sharing property, community-property

| Up | Cuddle party | Tickling

# Cuddle party

A **cuddle party** is an event workshop instructing adult participants in the art of consensual and boundary-appropriate touch. They generally use a set of rules to set up a safe space and keep things from heating up too much, such as no nudity, hands under clothes, dry humping, or other sex. Erections are considered natural (not problematic), but should not be acted upon.

The parties are organized in several cities in the U.S., Canada, Germany, Amsterdam and soon in Australia.

## History

Reid Mihalko and Marcia Baczynski founded the organization "Cuddle Party" in New York City. Reid Mihalko's CuddleParty.com website has been operating since April 2004.

## Philosophy

The central tenet of the cuddling philosophy is that adults retain the same physical need for touch they had in their early childhood. Adolescence and its subsequent effects upon this need for "pre-sexual" touch are typically unaddressed by cuddle proponents, who instead believe that it is possible, and therapeutically beneficial, for adults to engage in non-sexualized touching.

Parties are often led by trained Cuddle party facilitators (often called "cuddle lifeguards") who coordinate group activities, lead the workshop, maintain the safety and integrity of the space, and serve as "cuddle lifeguards" if necessary.

In many cases, cuddle parties are ticketed events for which participants pay for admission. Initially, women were allowed free admission, but this policy was gradually replaced with an equal fee system. Given the trend's growing popularity, however, a small but growing number of "open-invitation" cuddle parties are free of admission, or operate under a love-donation system.

### The Rules

Participants are encouraged to wear pajamas or other comfortable clothing. Liqour is not permitted.

## See also

- Physical intimacy

| Up

# Tickling

**Tickling** is the act of touching a part of the body so as to cause involuntary laughter or twitching movements.

## Etymology

The word evolved from the Middle English tikelen, perhaps frequentative of ticken, to touch lightly. The sensation of surprise, known as gargalesthesia, elicited by tickling protects against crawling animals and insects, such as spiders, mosquitos, scorpions or beetles, which may be why it evolved in many animals, including rats. Some evidence suggests that laughing is a nervous reaction that can be triggered by tickling; indeed, very ticklish people often start laughing before actually being tickled.

It is also unknown why certain areas of the body are more ticklish than others, and it varies for different people. Many people find that their ribs are the most ticklish, while others find the soles of their feet to be the most ticklish. Other commonly ticklish areas include the armpits, toes, sides, neck, midriff, and other sensitive areas. In a recent survey, the most sensitive areas on the male body were found to be the foot and groin areas. Another odd phenomenon with tickling is that, when a person touches the previously mentioned bodyparts on their **own** bodies, most people measure no tickling sensation. This is because when someone else is tickling you, your brain doesn't know what the movement will be, but when you tickle yourself it is like sending an e-mail to yourself. You send a message from your brain to your fingers to move in a certain pattern against the ticklish area, but when the brain receives the message that that area has been touched, it realises that it is the same pattern that the brain just sent, so it doesn't tickle.

## Society

Tickling is a form of social interaction. One feature of tickling is that we do not laugh when we tickle ourselves, only when other people tickle us. This implies that the brain may have a different mechanism for responding to the two types of tickling.

Charles Darwin theorised on the link between tickling and social relations, arguing that tickling provokes laughter through the anticipation of pleasure. If a stranger tickles a child without any preliminaries, catching the child by surprise, the likely result will be not laughter but withdrawal and displeasure. Darwin also noticed that for tickling to be effective, you must not know the precise point of stimulation in advance, and reasoned that this is why you cannot effectively tickle yourself.

Tickling is defined by many child physiologists as an integral bonding activity between parents and children. In the parent-child concept, tickling establishes at an early age the

pleasure associated with being touched by a parent with a trust-bond developed so that parents may touch a child, in an unpleasant way, should circumstances develop such as the need to treat a painful injury or prevent harm from danger. This tickling relationship continues throughout childhood and often into the early to mid teenage years.

Another tickling social relationship is that which forms between siblings of relatively the same age. Many case studies have indicated that siblings often use tickling as an alternative to outright violence when attempting to either punish or intimidate a sibling. The sibling tickling relationship can occasionally develop into an anti-social situation, whereas one sibling will tickle without mercy the other to such ends as helpless laughter.

According to some, tickling often serves as an outlet for sexual energy between individuals who cannot, for whatever reason, express that energy in other ways. This occurs frequently amongst young adults involved in a friendship. As with parents and siblings, tickling serves as a bonding mechanism between friends. This suggests that tickling works best when all the parties involved feel comfortable with the situation and one another.

In general society terms, the idiom *tickled pink* means to be pleased or delighted.

## Fetishism

Tickling as a fetish is perhaps one of the most common human behaviors known, in that studies indicate nearly 85 percent of adults in some way or another enjoy tickling others, being tickled themselves, or watching others be tickled. The tickling can be done with or without restraint.

The use of tools in tickling is common in fetish tickling. Using tools can intensitfy the tickling sensation, inducing heavier laughter. The tools appropriate for tickling use varies by body part. For tickling the soles of feet, using something with sharp points to stroke the soles of the feet can produce intense sensations.

Forced laughter by tickling can also be found in the sexual fetish world of BDSM. Those who gain sexual pleasure from tickling and/or being tickled are known to have a tickling fetish. Those who seek tickling out, and who gain pleasurable excitement from tickling and/or being tickled are known to have a "Tickling Fixation". Tickle fetishes involving "erotic tickling" (frequent breaks, safewords, sensual movements), using fingers to tickle areas such as the ribs or feet, kneegling, using the tongue to lick the face, soles of the feet and toes or items such as feathers and brushes to produce tickling sensations as part of erotic foreplay. It can be a form of or simply mistaken for sexual harassment.

## Research

Researcher Sarah-Jayne Blakemore confirmed Darwin's propositions by investigating how the brain distinguishes between sensations we create for ourselves and sensations others create for us. Blakemore used robotic arms to tickle people and found them to be as effective as real people in provoking laughter. When her subjects used a joystick to control the tickling robot, however, they could not make themselves laugh. This suggests that when a person tries to tickle him- or herself, the cerebellum sends to the somatosensory cortex precise information on the position of the tickling target and therefore what sensation to

expect. Apparently some cortical mechanism then decreases or inhibits the tickling sensation.

Washoe, a chimpanzee alleged to have learned to use American Sign Language, has been reported to frequently make the sign for "tickle me" to researchers, similar to children who enjoy being tickled.

## Physical Reactions

When humans are subjected to tickling, they tend to display some similar reactions. The most reaction is demonstrated when an area of sensitivity on the human body such as the feet, underarms, or waists are stimulated. If an immobilized victim were to have her feet tickled, or example, then he or she would try to look away from the foot that is being tickled, to not focus on the sensation.

He or she would move his or her hands back and forth, to try to distract themselves from the tickling sensation. If the armpits were the spots on the body to be tickled, then he or she would flex his or her toes, and stretch his or her feet forward, in attempts again to distract themselves from the sensation of tickling on the designated spot.

Within ticklish areas, there are also more ticklish sub areas, such as the plantar areas of the feet.

## Fiction

In some science fiction literature, devices known as tickling boots are depicted as punishment-torture devices employed by some technological societies. Also in a comic book from the '60s "Magnus: Robot Fighter" there is one instance of a weather control tower producing "Tickle Rain". People hid under transparent plastic domes that had handles on the inside, so that the first people who managed to get under the domes could hold the domes down from the inside and then watch the "unfortunate" others being tickled to helpless hysterics by the rain drops.

H.P. Lovecraft, in his short novel The Dream Quest of Unknown Kadath, writes about nightgaunts — ebony-skinned, faceless, flying creatures that guard forbidden places from trespassers. When disturbed, they carry their victims away to unpleasant fates, tickling the poor captives into submission on the way. The more the captive struggles, the more he is tickled, though the nightgaunts make no noise in the performing of their mindless duties, nor do they inflict harm by any other means; the captive is typically dropped off in some death trap and left to fend for himself.

In the Veggie Tales: Esther kids video, instead of being executed by hanging - as described in the Biblical Book of Esther upon which the story is based - offenders were instead exiled to 'The Island of Perpetual Tickling'. Watering down the graphic details of a story in this way is known as Bowdlerization.

In the popular 1990s cartoon Teenage Mutant Ninja Turtles, a minor villain named Don Turtelli, would frequently use tickling as a form of interrogation whenever he was featured in an episode. When capturing a hostage (ranging from April O'Neil to Vern Fenwick to Zack the "Fifth Turtle"), his normal procedure would be to tie the victim to a chair, bare feet

propped forward, and tickle the soles of their feet with a feather until they told what he wanted to know.

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| Up

# Casual relationship

A **casual relationship** (sometimes referred to as **friends with benefits, cut friend,** a **fling**, or **fuck buddies**) is a term used to describe the physical and emotional relationship between two unmarried people who have a sexual relationship without necessarily demanding or expecting a more formal relationship as a goal.

A casual relationship may be part time, or for a limited time, and may be monogamous or otherwise, and the term encompasses strong enduring friendships between people who enjoy each others closeness but do not seek marriage for some reason, through to relationships purely entered into for sexual purposes. In each case, the relationship's dominance in the lives of those involved, is being voluntarily limited, and there is usually a sense that the relationship is intended to endure only so long as circumstances make possible and both parties wish it to.

Motives for casual relationships vary, and should be distinguished from casual sex in which no relationship is intended. Many casual relationships also include mutual support, affection and enjoyment, which underpin other forms of loving relationship. Some casual relationships eventually do become long-term relationships in the course of time; equally, others were never intended to.

## More

The intent of a casual relationship can vary: sometimes to relieve sexual frustrations through an alternative to masturbation, and other times simply as a friendship or part-time relationship which includes sexual activity when wished. Some people prefer the term **"Lovers without commitment"**. Usually a casual relationship is not intended as a romantic relationship. It is also not the same as 'casual sex'.

In many cases, both parties are free to date and engage in sex acts with other persons, however some people choose to have exclusive casual relationships. These types of relationships effectively give the people involved an outlet for their sexual urges without the potential stress and time-demands of a committed relationship. Two people may elect to become friends with benefits because they are unwilling to commit to a full-fledged relationship or long term relationship for whatever reason.

Popularized in recent years by the US sitcom *Sex and the City*, this sort of relationship is commonly portrayed as a relatively new phenomenon, but it is not clear as to whether this "newness" applied to the term "friends with benefits" was actually predated by similar yet more secretive arrangements and phrases. These relationships are associated with younger people (early teenagers), and are often seen as a way to enjoy the benefits of sexual activities without the emotional strings of a romantic relationship.

According to many teens, these relationships have been going on for some time, and it is estimated that at least 32% of people over 13 have had such an experience. While providing a sexual outlet for some people, the practice is still socially associated with negative connotations. In teenage relationships, the predominant activity is not traditional intercourse sex, but rather oral sex. Many teenagers believe that this reduces the risks associated with sexual promiscuity such as pregnancy and sexually transmitted infections (STIs). Some medical authorities such as Bonnie Halpern-Felsher, a professor of pediatrics at the University of California at San Francisco, suggests that teenagers do not view oral sex as "real sex" and use it to remain in a state of technical virginity. [1]

This arrangement is particularly common among young professionals, who put a lot of their free time into their work and therefore don't have time for a "proper" boyfriend or girlfriend. Some argue that it also allows people who have excellent sexual chemistry to enjoy each other, even if they don't click on other levels.

The phrase "friends with benefits" was popularized in the mid-1990s by the Alanis Morissette song "Head Over Feet."

## Criticisms

Some people prefer the term "Lovers Without Commitment", as it espouses the view the lovemaking is more than a mere benefit of the relationship.

Others believe that casual relationships of this sort are unrealistic because strong emotions will inevitably come into play. Naturally this belief is typically not shared by those who participate in such relationships. It is generally acknowledged, however, that a frequent cause for the termination of such relationships is the development of a one-sided romantic attachment.

It is claimed by some that it is the male who is most often harmed in this kind of relationship. Being a "friend with benefits" is sometimes an option given to the male in a steady relationship after being broken up with. Many times people who love each other will choose this route because current circumstances prohibit a steady relationship. This kind of situation often leads to strengthened bonds and stable relationships after those circumstances pass. Relationships that have sprouted from "friends with benefits" relationships are most of the time more sexually open and stable in their foundations.

The term "friend with benefits" is often misused. A situation similar to the example used above. "Friend with benefits" has been used in a way that would be better described as an "emotional friend with benefits." An example would be a romance that has lost its spark, both parties want the relationship to work, but it cannot. There is no desire even though they both want there to be, so they decide to wait for the spark, together and apart.

Some people think that these sort of relationships are commonly male-dominated and oriented, with the female existing mostly as a sex-object for the male's gratification. However it seems that the female is often the one who initiates the relationship in the first place. This calls into question whether the females are using sex to gain the illusion of affection, avoid loneliness, or perhaps as a stress release. This theory also fails to take into account that many bisexual or lesbian women will participate in these sorts of relationships with each other; hence, these relationships can happen with no male participation at all. Many women also say that they enjoy casual sex just like men, not having to "mean" anything more about it. Probably, traditional cultural or religious values for women and men also come in as factors here.

### See also

- Marriage
- Casual sex
- Extended hookup

| Up | Casual sex | Extended hookup | Anonymous sex

# Casual sex

**Casual sex** refers to sexual activity outside the context of a romantic relationship, consisting of a range of informal sexual encounters.

A **hookup** (colloquial American English) is casual sex activity that could consist of kissing, oral sex, or full sexual intercourse.

An **extended hookup** sometimes refers to prolonged instances of casual sex interactions. This is a situation in which the involved parties occasionally meet for casual sex multiple times, always without a long-term commitment.

### Moral questions

Many religions and cultures consider casual sex to be immoral (see Religion and sexuality for more information). People's ideas about casual sex range from conservative religious

views to very liberal hedonistic views. During the sexual revolution in the United States and Europe in the 1960s and 1970s, social attitudes about casual sex underwent considerable upheaval.[1]

### Commercial sites

There are many specialist online dating services which cater for people looking for **casual sex** as the internet provides a suitable forum for those looking at just a physical relationship without any emotional attachments. Popular commercial sites include SDate Adult Dating and Adult FriendFinder.

### See also

- Anonymous sex
- Booty call
- Casual relationship

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| Up

## Extended hookup

Oftentimes, prolonged instances of casual sex interactions are known as **extended hookups**, a situation in which the involved parties will occasionally meet for sex, go their separate ways, and then later repeat the procedure; always without any sort of monogamous commitment.

### See also

- Casual relationship

| Up

## Anonymous sex

**Anonymous sex** is consensual sex between two or more people who have very little past history with each other, often engaging in sexual activity on the same day of their meeting and often never seeing each other again afterwards. It can be highly organized, such as a party with the specific purpose of having sex with strangers, or a pre-arranged date made by people who have met on the Internet. It can also be done spontaneously, such as two people meeting at a club and deciding to engage in sexual activities.

Anonymous sex can be performed in the following ways:

- Casual sex between partners who have very recently met and have no intention of ever seeing each other again
- Two or more people who have never met in person before agree to meet for the sole or approximately sole purpose of having sex
- In its purest form, anonymous sex is done amongst people who have never met, don't speak to each other, and don't see each others' faces. Obviously, this must be a pre-arranged affair.

People who engage in anonymous sex often do it to enjoy the thrill of either surrendering their bodies to or dominating someone whom they have no emotional or physical connection to.

### See also

- Casual sex

| Up

# Matchmaking

**Matchmaking** is any expert-run process of introducing people for the purposes of dating and mating, usually in the context of marriage.

Much modern matchmaking tends to substitute information technology or game-like rules for the expert's finesse - thus they are discussed separately under dating system. This article will focus on the role of human matchmakers.

In some cultures, the role of the matchmaker was and is quite professionalized. The Ashkenazi Jewish shadchan, or the Hindu astrologer, were often thought to be essential advisors. In cultures where arranged marriages were the rule, the astrologer often claimed that the stars sanctified matches that both parents approved of, making it quite difficult for the possibly-hesitant children to easily object - and also making it easy for the astrologer to collect his fee. The tarot has also been employed by some matchmakers.

Social dance, especially in frontier North America the line dance and square dance, has also been employed in matchmaking, usually informally. However, when farming families were widely separated and kept all children on the farm working, marriage-age children could often only meet in church or in such mandated social events. Matchmakers, acting as formal chaperones or as self-employed 'busybodies' serving less clear social purposes, would attend such events and advise families of any burgeoning romances before they went too far.

The influence of such people in a culture that did not arrange marriages, and in which economic relationships (e.g. "being able to support a family", "good prospects") played a larger role in determining if a (male) suitor was acceptable, is difficult to determine. It may be fair to say only that they were able to speed up, or slow down, relationships that were already forming. In this sense they were probably not distinguishable from relatives, rivals, or others with an interest. Clergy probably played a key role in most Western cultures, as they continue to do in modern ones, especially where they are the most trusted mediators in the society. Matchmaking was certainly one of the peripheral functions of the village priest

in Medieval Catholic society, As well as a Talmudic duty of rabbis in traditional Jewish communities.

Since the emergence of the mythology of romantic love in the Christian world in medieval times, the pursuit of happiness via such romantic love has often been viewed as something akin to a human right. Matchmakers trade on this belief, and the modern net dating service is just one of many examples of a dating system where technology is invoked as a magic charm with the capacity to bring happiness.

The acceptance of dating systems, however, has created something of a resurgence in the role of the traditional professional matchmaker. Those who find dating systems or services useful but prefer human intelligence and personal touches can choose from a wide range of such services now available.

In Singapore, the Singapore Social Development Unit (SDU), run by the city-state's government, offers a combination of professional counsel and dating system technology, like many commercial dating services. Thus the role of the matchmaker has become institutionalized, as a bureaucrat, and every citizen in Singapore has access to some subset of the matchmaking services that were once reserved for royalty or upper classes.

The concept of matchmaking is also used in the business world and known as B2B Matchmaking, Business Events or Brokerage Events. In contradiction to social networking solutions, real meetings between business people are in focus. Trade fair organisations e.g. find this concept an added value for their exhibitors because it gives them the opportunity of advanced planned meetings.

### See also

- Anonymous matching
- Online dating service
- Shidduch
- Sexy Balkan Women

| Up | Anonymous matching | Blind date | Speed dating

# Anonymous matching

**Anonymous matching** is a matchmaking method facilitated by computer databases, in which each user confidentially selects people they are interested in dating and the computer identifies and reports matches to pairs of users who share a mutual attraction. The purpose is to allow people to initiate romantic relationships while avoiding the risk of embarrassment, awkwardness, and other negative consequences associated with unwanted romantic overtures and rejection. The general concept was patented on September 7, 1999 by David J. Blumberg and DoYouDo chief executive officer Gil S. Sudai, but several websites were already employing the methodology by that date, and thus apparently were allowed to continue using it. United States Patent 5,950,200 points out several potential flaws in traditional courtship and in conventional dating systems in which strangers meet online, promoting anonymous matching of friends and acquaintances as a better alternative:

*Human relationships are often fraught with difficulties. In addition, human beings are risk-adverse. Often, even when two people want to initiate first steps in a relationship, neither person takes action because of shyness, fear of rejection, or other societal pressures or constraints. Various systems exist that help people meet each other. For example, computer dating services allow people to view video tapes or pictures of prospective partners or to choose common areas of hobbies. Two people are introduced only if both agree with the idea. Unfortunately, in such situations, neither person has actually met the other when they are finally introduced. Neither person has ever met the other, and there is a certain amount of shyness and fear of rejection when they first meet in such a situation. In addition, both persons must initially approach the dating service. For some people, such an action can also be embarrassing. What is needed is a safe, simple, confidential, and non-judgmental way for people to reveal their true feelings and interests without risk of embarrassment or rejection.*

## Implementations

Some of the most notable implementations of the idea have been:

- **eCRUSH**. launched Valentine's Day, 1999, is the most successful implementation of the concept. Targeted to the teen market, it has more than 1.6 million users and claims more than 600,000 legitimate matches.
- **DoYOU2.com**. The website's owner, DoYouDo, Inc., was incorporated 23 September 1999 and acquired by MatchNet in September 2000 in exchange for stock valued at $1,820,000. According to MatchNet's 2003 annual report, "The acquisition was made primarily for the purpose of acquiring the patent on this business model for future development."
- **Pimpin' Cupid**. This service was started by four Harvard graduates in January 1999 as part of TheSpark.com. By the end of 1999, it had more than 1 million users.
- **The LiveJournal Secret Crush meme**. In mid-2003, a company named Anonymous Consulting created an online quiz called "Secret Crush Meme,"which would provide each user with a chart showing who on their LiveJournal friends list had a crush on them, as well as what "kind" of crush they had (public, secret or ex). The quiz was designed to harvest crushes between LiveJournal users (hence the elaborate disclaimer). In October 2003, a new quiz, called "Secret Crush Meme 2: The Revenge of Secret Crush Meme," was released, which showed users how many crushes other users had on them, as well as what kind. There was a catch: For four dollars, the company would tell someone who had crushes on them. This created controversy between couples who listed other users as crushes as well as people getting ex-crushes when they felt they should have gotten public crushes, and much ethics debating. Finally a small PERL script was written and distributed to poison the database. Faced with attempts to poison the database from many different IP addresses, the project was shut down.
- **SecretAdmirer.com**. This service claims 100,000 successful matches. Its methodology is different from the others in that in order for a match to occur, the

recipient must send emails out, rather than simply place names on a confidential list.

### Viral marketing

eCRUSH, DoYOU2.com, the LiveJournal Secret Crush meme, and SecretAdmirer.com are examples of anonymous matching services using viral marketing to increase their membership. Users are encouraged to send an anonymous email to their crush so that they will visit the site and enter their own crushes, facilitating a match. In the case of SecretAdmirer.com, the email is mandatory; this represents a more aggressive type of viral marketing.

At least one site, CrushLink, was accused by eCRUSH of sending spam emails disguised as crush notifications. According to a Salon article, "What makes SomeoneLikesYou and Crushlink different from the rest of the sites in the genre is this: they bait hopeful visitors to hand over as many e-mail addresses as possible by trading clues for e-mail addresses". Both sites are now defunct.

| Up

## Blind date

A **blind date** is a date between two people who have never met and typically know little or nothing about each other. Blind dates are generally arranged by a third party, usually a friend of one or both daters, either to bring together people the third party thinks might be compatible, but who might otherwise never meet, or because one or both of the daters has specifically expressed an interest in a blind date. Alternatively the match may have been made by a dating system.

Blind dates have become very famous after the rise of the Internet, when people who have met in chatrooms or fora finally agree to meet in person.

| Up

## Speed dating

**Speed dating** is a formalized matchmaking process or dating system (a variant of a meeting system) whose purpose is to encourage people to meet a large number of new people. Its origins are credited to Rabbi Yaacov Deyo of Aish HaTorah, as a way to ensure that more Jewish singles met each other in large cities where they were outnumbered by non-Jews. It has been made more popular by its use on dating game shows such as Fifth Wheel and has recently become popular in the gay community. Supporters argue that speed dating saves time, as most people decide if they are romantically compatible very quickly, and first impressions are often permanent.

In the original idea of speed dating, men and women are rotated to meet each other for only eight minutes. At the end of each eight minutes, they are forced to the next round no matter how much they are enjoying the interaction (or dread the next one). At the end of the event participants submit to the organizers a list of who they would like to provide their

contact information to. To maximize the number of interactions, organizers often depart from the original idea and set meeting times as low as one minute per person. If there is a match, contact information is forwarded to both parties. Contact information cannot be traded during the initial meeting, in order to reduce pressure (especially on women) to accept or reject a suitor to their face.

## Organization

To ensure that no participant is left alone during a round, events always have an even number of participants, and at heterosexual events the number of male and female participants is equal.

## Advantages

Proponents of speed dating cite its advantages as:

- it allows singles to meet a large number of new people in one easy event;
- it is especially efficient for busy professionals or those that have limited social circles;
- it levels the playing field for men and women;
- men do not have to play their traditional role as the aggressor - both men and women are forced to meet and interact
- the structured interaction helps shy people to overcome their inhibitions;
- the time limit ensures that no one is stuck talking to someone longer than they wish;
- the matching process occurs after the event, ensuring people do not have to face rejection in person

## Criticisms

Critics of speed dating claim:

- it reinforces first impressions, which may not be reliable indicators of long-term compatibility. It has also been
- it tends to put less extroverted subjects at a disadvantage.

Despite these criticisms, speed dating continues to grow in popularity.

## Scientific Research

One study of speed dating concluded that eight minutes is more than sufficient to determine if the range of a mate's hormones, a key indicator of immunities, is complementary (different) from one's own. This is claimed by some researchers to be the key factor in the so-called "first impression", and since it is olfactory (smell-based), there is no need for two individuals considering child-raising to spend more time on first impressions, it being more important to "sniff out" other mates. This view is often rejected

by critics as reducing humans to dog-like status, sniffing each other and then running off to sniff others.

## Speed dating in popular culture

Speed dating was featured in the following movies and TV shows:
Hitch (2005)
The 40-Year-Old Virgin (2005)
The L Word (2005)

In a 2004 episode of Dead Like Me, "Hurry," Daisy goes speed dating to take the soul of one of the men participating.

A 2006 episode of the reality show Beauty and the Geek featured speed dating as one of the challenges faced by the 'geeks'.

An episode of Gilmore Girls featured Rory's friend Paris attempting speed dating after the death of her professor boyfriend, but finding herself frustrated with the lacking dating pool and elusive conversation.

In 2004 Solent Peoples Theatre (UK) adapted the format to create an activity for political representatives to consult with their constituents. A large number of UK local authorities now regularly hold Political Speed Dating events.

A 2002 episode of the Australian comedy series Kath and Kim, where Kim, estranged from her husband of 2 months, goes with her obese ugly friend Sharon to a Speed Dating event. However, all the girls there are overshadowed by Sharon due to her phenomenal knowledge of Cricket.

## See also

- dating system
- matchmaking

| Up

# Flirting

**Flirting** is a form of human interaction, usually expressing a sexual or romantic interest in the other person. It can consist of conversation, body language, and/or brief physical contact. It may be one-sided or mutual.

It is sometimes used as a means of expressing interest and gauging the other person's interest in dating or sexual activity. In this context it is often an important early part of courtship, which can continue into long term relationships such as marriage. Alternatively, it may simply be a prelude to casual sex with no continuing relationship.

In other situations, it may be done simply for immediate entertainment, with no intention of developing any further relationship. This type of flirting sometimes faces disapproval from others, either because it can be misinterpreted as more serious, or it may be viewed as "cheating" if the person is already in a romantic relationship with someone else.

People who flirt may speak and act in a way that suggests greater intimacy than is generally considered appropriate to the relationship (or to the amount of time the two people have known each other), without actually saying or doing anything that breaches any serious social norms. One way they accomplish this is to communicate a sense of playfulness or irony. Double entendres, with one meaning more formally appropriate and another more suggestive, may be used.

Flirting may consist of stylized gestures, language, body language, postures, and physiologic signs, some of which are also part of foreplay. Among these, at least in Western society, are:

- Eye contact
- Casual touches
- Footsies, the "feet under the table" practice
- Smiling suggestively
- "Protean" signals, such as touching one's hair
- Sending and receiving notes, poems, mixtapes, or written music
- Friendly teasing
- Winking
- Constant glances

The etymology of the verb "to flirt" comes from the old French "Conter fleurette", which means "to (try to) seduce" by the dropping of flower leaves. This expression is no longer used in French, but the English gallicism to flirt has made its way and has now become an anglicism.

| Up | Nice guy syndrome

# Nice guy syndrome

**"Nice Guy Syndrome"** is a folk psychology term describing an adult male who seeks sexual attraction and romantic intimacy, but only finds cordial friendship and platonic love. The term originates from a type of platitude often heard by such men (*"You're a really nice guy and all, but..."*).

The "nice guy" is typically a pleasant, intelligent and highly considerate male and with low or misguided confidence (especially with women). These traits often lead to afflicted men being a very good listener, and articulate and expressive speakers. They are also more negatively polite than their peers. Such men are often frustrated, if not indignant, about their romantic trouble.

According to some, men abuse the theory of the nice guy syndrome to justify lack of interest from "hot women." They counter that these men make no effort to find "nice girls."

William Sheldon's currently discredited somatotype theory stated that many of the personality and physical traits associated with "nice guys" were linked. Such men were of the ectomorph type. Some have linked this type to low levels of testosterone.

## Theories

The following theories have much overlap -- the truth is likely to be a combination of them. More scientific research is needed.

**Friend/lover trait confusion**

One theory about the origin of the syndrome is that it results from the affected males having a false perception of what "nice girls" (the women they desire) want in a lover. The "nice guys" believe that "deep down", these women sexually value certain traits more highly than they do, and underestimate the sexual value of others.

They usually believe that these women want their men to be intelligent and highly considerate of their needs. Conversely, they believe these women dislike stupidity and arrogance, and abhor misogyny and violence expressed towards them. "Nice guys" also usually believe that "nice girls" place less value on physical attractiveness (especially the muscles), muscular strength, cardiovascular endurance, and confidence than other women do (see Sexual attraction).

Popular cultural sources diverse as many sitcoms to the New Testament express this opinion. "Nice guys" being romantically paired with "nice girls" is a common fictional motif, especially in works created for men.

However, this view is misguided. "Nice girls" are not as different from normal as perceived. While they do tend to value the "nice" attributes, it is mainly on a platonic level. A "nice guy" who does not also have traits deemed sexually attractive is a likely sufferer of the syndrome. If he does have these traits, he might not even be considered a "nice guy", no matter how nice he is.

Women are often sexually attracted to men who are not nice, either because the attractiveness of their other traits overpower the negativity of their nastyness, or the nastyness is desired.

When a "nice girl" type friend of a "nice guy" enters into an intimate relationship with a relatively chauvinistic or abusive male, the "nice guy" is often highly confused or upset. This mental anguish occurs because he cannot reconcile his understanding of women with his vastly different experience. Yet despite the disparity, his erroneous belief does not change.

He continues to be what he is, and may even try harder to live up to his self-defeating "nice guy" ideals. His lack of success with women further reduces his confidence with them (and often in general).

While similar to the Ladder theory, this theory is not as diametric. Men can be on both "ladders" under this theory, even if a woman doesn't realize it.

### Biology

Biological science and evolutionary psychology have explained a possible evolutionary role for the "nice guys" of this theory. Humans can act like the cuckoo - the eggs are fertilized by one father, but another bird raises the children.

Studies have found that ovulating women prefer men with testosterone-influenced characteristics they consider "rough", while women in other parts of their menstrual cycle prefer men that look like "nice guys". Nasty types are preferred for short term flings (primarily involving sex), while "nice guys" are preferred for long term relationships (which often include child rearing).

The effect on this system of the contraceptive pill and the cessasion of ovulation it causes, is likely to be great.

**Too nice**

Another theory is that as a general matter, women enjoy men who make them feel "special," who seem to value them above the rest of the world. As a "nice guy" is generally nice to most people, women may not feel that they are put above the world when interacting with him. The "bar is raised," as it were. Thus, under this theory, the contrast between the way the woman is treated versus the rest of the world may be the critical factor.

Others believe that because a nice guy is indeed generally nice to most people, a woman who may otherwise have been attracted may come to misperceive a clingy or needy aura from the nice guy by virtue of the fact he may seem overly nice compared to most people. Clinginess or neediness are usually seen as highly undesirable, though these traits may foster security and loyalty later in an intimate relationship.

**Passive aggression**

Dr Robert A Glover's "nice guy" theory is that the "nice guy's" relationship problems are due to passive aggression. He believes the niceness requires the men to suppress the overt expression of their desires, which leads to less direct covert expression. This can lead to many relationship problems, including an inability to form romantic relationships with women. His cure is to treat the passive aggression. He also acknowledges trait confusion in sufferers.

**Ladder theory**

The Ladder theory states that heterosexual women sort all men into two groups, friendly men and sexy men. A man cannot be in both groups at once. The members of both groups are on separate ladders, with the most friendly on top of one, and the most sexy on the top of the other. "Nice guys" believe that by climbing the friendly ladder, they can get closer to the top of the sexy one, but they are mistaken.

These men fail to see that there are two ladders, largely because they only have one ladder for women. Anything positive a woman does or is raises her position.

**Love-shyness**

Love-shyness is a concept created by Dr. Brian G. Gilmartin. It describes a chronic shyness some men have of women, while at the same time highly valuing them. He estimates that 1.5% of American men have it. The "love-shy" are a subset of "nice guys".

The love-shy value women much more than ordinary men, and desire intimate relationships (both mental and physical) with them more than anything. However, their passiveness and other traits make them highly unattractive to women.

Its cause is speculated to be a number of things, including low maternal testosterone during fetal development, hypoglycemia, nasal polyps and certain forms of parenting. Each of these could be important to the development of "nice guys" in general.

## Disputed existence

It should be pointed out that "nice guy syndrome" currently lacks credible psychological theories describing cause, effect and typical behavior, and even its existence is a point of debate. The concept of love-shyness has been explored in greater depth by psychologists, but is only tangentially related to this syndrome.

Several dating gurus discuss this phenomenon and attempt to offer solutions for it.

## Dr. Robert A. Glover

In *No More Mr. Nice Guy*, Dr. Robert A. Glover describes the "Nice Guy Syndrome." Glover writes with a slightly masculist perspective from his experience as a therapist. He views the Nice Guy Syndrome as a problem to be cured. Unlike some self-described nice guys, he does not ascribe the supposed female rejection of "nice guys" to poor female taste. He believes "nice guys" to be troubled by depression, low self-esteem, internalized toxic shame, and confusion over roles, and that these issues make "nice guys" less attractive to women.

## Bibliography


- *Glover, Robert A (2003). No More Mr. Nice Guy, Philadelphia, PA, USA: Running Press Book Publishers. ISBN 0762415339.*
- *Gilmartin, Brian G (1987). Shyness and Love: Causes, Consequences, and Treatment, Lanham, MA, USA: University Press of America. ISBN 0819161020.*


## See also

- Love-shyness
- Sexual attraction
- Ladder theory
- Friend zone
- Attachment theory

| Up

# Sexual attraction

**Sexual attraction**, in species which reproduce sexually, is attraction to other members of the same species for sexual or erotic activity. This type of attraction is often important for the survival of sexually reproducing species, while in many species serves no immediate reproductive goal.

Whilst sexual attraction may have evolved in sexually reproducing species in order to maximise reproduction with suitable mates, other examples of sexual attraction such as sexual fetishism or homosexuality do not fulfill this purpose.

## Common elements of sexual attraction in humans

Typically, sexual attraction refers to a person being drawn to another in order to have a sexual relationship. The concrete meaning of a sexual relationship differs across cultures and history. Because human social behavior is often highly complex, a sexual relationship may entail one which, at its beginning, has little or no sexual behavior, and only after a period of time, which can be a courtship period, or a threshold such as marriage, does sexual activity enter the interaction patterns.

Certain aspects of what is sexually attractive are universally agreed upon across the human species, or nearly universal among particular cultures or regions, while other factors are determined more locally, among sub-cultures, or simply to the preferences of the individual, which may come about as a result of a variety of genetic, psychological and cultural factors. Sexual attractiveness of a person to another person depends on both persons;

Much of human sexual attractiveness is governed by physical attractiveness. This involves the senses, in the beginning especially:

- Visual perception (how the other looks)
- Olfaction (how the other smells, naturally or artificially; the wrong smell may be repulsive).
- Audition (how the other sounds in their voice and movements)

Some studies suggest that one source of physical attraction of a human male to a human female is dependent upon a proportion between the width of the hips and the width of the waist (aka waist-hip ratio).

As with other animals, pheromones may also enter into the picture, though less significantly than in the case of other animals. Theoretically, the "wrong" pheromone smell may cause someone to be disliked, even when they would otherwise appear attractive. Frequently a pleasant smelling perfume is used to encourage the member of the opposite sex to more deeply inhale the air surrounding its wearer, increasing the probability that the pheromones from the individual will also be inhaled. The importance of pheromones in human relationships is probably limited and widely disputed, although it appears to have some scientific basis.

A sexually attractive visual appearance in humans generally involves:

- a general body shape and appearance sanctioned by the local culture.
- a lack of visible disease or deformity.
- a high degree of mirror symmetry between the left and right sides of the body, particularly of the face.
- pleasing bodily posture.

However, these factors are complicated by many other factors. There may sometimes be a focus on particular features of the body, such as breasts, legs, hair, or musculature.

In Western societies, various cultural features may reflect the preference for neotenic female partners; many are dated to antiquity. These include depilatory practices (acomoclitism such as intentional hair removal for visual and other effects) [1].

A strong aspect to sexual attraction is proportion. It is typical for a plastic surgeon to correct a perceived error of proportion, such as making a nose that is too big smaller via rhinoplasty, or making breasts larger via breast implants.

In regard to the female genitalia, the aesthetic consensus stresses the roundness and largeness of the labia majora, and the symmetry of the labia minora. Vulval aesthetics are relatively new in being observed, as previously the female genitalia was regarded as either repulsive, uninteresting, nonexistent, or taboo in Western culture. The realization to the contrary following the feminist movement and sexual revolution has brought about a new realm of plastic surgery and so-called designer vaginas.

The appearance of health also plays a part in physical attraction. Often, women with long hair are thought to appear more beautiful, as the ability to grow long, healthy looking hair is an indication of continuous health of an individual. Another indication of health of an individual is the ability to grow long, strong, healthy-looking fingernails. The preference for this effect has resulted in the fact that artificial nails and manicures have grown extensively popular for women beginning in the 20th century. Toenails also feature as a component of sexual attractiveness to some degree. Healthy-looking skin is also considered a beauty trait.

Weight, whether tending toward thinner or heavier, is also a very significant physical factor governing attractiveness of both genders (typically women). In general, individuals with excessive or above average visible fat are considered less attractive than those without as much fat. However, in certain societies an above average amount of fat is widely seen as sexually attractive. The reasons for this are debated. One theory is that certain limited amounts of visible fat can be a sign of healthy retention of essential nutrition, helpful in times of famine, or when nurturing a fetus. Another theory is that the fat may be a result of a large, rich diet, provided by that individuals wealth, and thus social desirability. Obesity, however, is rarely, if ever seen as attractive, and even overweight individuals considered attractive usually still retain other factors seen as attractive, such as good looks and a well defined figure.

**Factors determining sexual attraction to human males**

It is thought that sexual attraction to a man by a woman, is somewhat determined by the height of the man. For the woman to perceive a man as handsome, he should be at least slightly taller. In European populations the average height of males is about 175 cm whereas the average height of females is about 165 cm - a 6% difference. It is preferable that the man be at least a little above the average in height in the given population of males. For females across the world, regardless of culture, the one near-universal trait of attractiveness for a man to have is a V-shaped torso: a relatively narrow waist offset with broad shoulders. While some cultures prefer their males huskier and others leaner, the rule of a V-shaped torso generally holds true.

Among heterosexuals, the initial attraction usually begins with the physical features of the human form and attire.

Those who believe that the muscular contour of a male is attractive will choose males with well-defined muscles. Males who make use of their hormone testosterone through exercise or bodybuilding techniques find themselves attractive as their muscles take shape.

At various times in history and throughout various cultures and sub-cultures the growth, maintenance and display of facial or body hair produced as a by-product of testosterone activity within male bodies has been considered a primary characteristic of sexual attractiveness, and of a display of masculinity in general. Cultural development seems to oscillate through multi-generational cycles from one pole to another: extreme hair growth,

especially of facial hair accompanied by elaborate grooming rituals is often followed within a couple of generations by a widespread antipathy to body hair and the widespread adoption of depilatory practices.

The causal mechanism for this oscillation has not been established but differences in the simultaneous characterization of body hair attractiveness within a culture between different social classes may indicate that the dynamic force driving the diffusion of differing male body hair social practices is in fact mate selection by females.

### Other aspects

Many people exhibit high levels of sexual fetishism, and are sexually aroused by other stimuli not normally associated with sexual arousal. The degree to which such fetishism exists or has existed in different cultures is controversial.

Often the result of a sexual attraction is sexual arousal.

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## Kiss

A **kiss** (from Old English cyssan "to kiss", in turn from coss "a kiss", perhaps onomatopoeic) is the touching of the lips to some other thing, usually another person. Science of kissing is called Philematology.

Kissing is a learned behaviour, related to the grooming behaviour seen between other animals. Many non-human primates also exhibit kissing behaviour.

### Kissing as affection

In modern Western culture, kissing is most commonly an expression of affection.

Between people of close acquaintance, a kiss, often reciprocal, is offered as a greeting or a good-bye. This kind of kiss is typically made by brief contact of puckered lips to the skin of the cheek or no contact at all, and merely performed in the air near the cheek with the cheeks touching. Such kissing is a common greeting in European and Latin American countries between a man and a woman or between two women. Relatives may kiss children to comfort them or show affection, and vice versa.

As an expression of romantic affection or sexual desire, kissing involves two people kissing one another on the lips, usually with much more intensity, and for a considerably longer period of time. In more passionate kissing couples may open their mouths, suck on each others' lips, or move their tongues into each others' mouths (see French kissing). Sexualised kissing may also involve one person kissing another on various parts of the body.

In romantic and sexual kissing, the physical sensations are often of primary importance. One might find it stimulating if their partner moved their tongue in small circles against their own, or bit the lips gently.

### Kissing as symbolism

When not an expression of affection, a kiss is a largely symbolic gesture in that the purpose of the kiss is to convey a meaning, such as salutations or subordination, rather than to experience the physical sensations associated with kissing. Kisses on the cheek as salutations are traditional in many parts of continental Europe, and the number of kisses, alternating cheeks, depends on which region one comes from.

Kissing may also be used to signify reverence and subordination, as in kissing the ring of a king or pope. A kiss can also be rude or done for the sake of irritating or proving one's superiority. A rude kiss or a kiss with a smack is referred to, in the USA, as a buss.

A more ominous use of the kiss is as a symbol of condemnation as may be observed when a crime lord kisses an underling, in effect imposing a death sentence upon that person, the ultimate "goodbye kiss" or the "kiss of death".

The term *Kissing Hands* is used to formally describe the appointment of the senior state figures to office by British monarchs. Though in the past, the monarch's hand was actually kissed, this is no longer so. When figures such as the British Prime Minister, cabinet members and diplomatics are formally appointed, they are said to have Kissed Hands. (Kissing the hand is still practised as a romantic flourish, especially in Latin countries.)

In internet and IRC chat, kiss is expressed by the characters xx or the :-* smiley.

## Other uses

The term is also used for expressions of affection that do not involve the lips. The "Eskimo kiss" is executed by the two individuals gently rubbing the tips of their noses together — in the Mori culture of New Zealand this is called a hongi. A "butterfly kiss" consists of two people putting their eyes close to each other and fluttering their eyelashes upon one another's. A caterpillar kiss consists of two people rubbing their eyebrows together. Caterpillar kisses often evolve into butterfly kisses.

The kiss does not exist in all cultures, as certain societies find it repugnant.

A kiss can be "blown" using actions of the hand and the mouth. This is used to convey affection usually while parting, when the partners are physically distant but can view each other. Blown kisses are also used when a popular person wishes to convey affection to a large crowd or audience.

## Asymmetry in kissing

In order to avoid clashing noses, a couple will often turn their faces to one side or another when kissing, so that their heads are at an angle from one another. Often, to make this more comfortable, one person, sitting upright, will support another, perhaps across their lap and in their arms, thus combining hugging and kissing. The person supporting the other is most likely taking the more active role in kissing the other. Writing in Nature, psychologist Oner Güntürkün observed couples kissing in public places such as airports and parks, and showed that the direction of turning is more frequently to the right than the left by a 2:1 ratio. Güntürkün ascribed this asymmetry to a neonatal right side preference.

(data from Nature 421, 711 (13 February 2003); doi:10.1038/421711a)

## The anatomy of kissing

Kissing is a complex behaviour that requires significant coordination. The most important muscle involved is the orbicularis oris muscle; it is used to pucker the lips and informally known as the *kissing muscle*. The tongue can also be an important part of the kiss.

## Kisses in history, art and literature

In the gospels, Judas betrayed Jesus with a kiss — a subversive use of the kiss, as it is a symbol of affection.

The last words of British naval commander Horatio, Lord Nelson, are said to have been 'Kiss me Hardy!' to one of his subordinates. (Another more likely theory is that he said 'Kismet, Hardy' - kismet referring to fate - however, 'kiss me' remains the better-known of the two.)

In the fairytale Sleeping Beauty and the Greek myth of Pygmalion and Galatea, a romantic kiss is used by a male to awaken or breathe life into a female, which feminist critics have interpreted as symbolising the suspect idea that women don't have much of a life unless their sexuality is awakened through the attention of men. The Matrix turns the tables on this motif when Trinity kisses the sleeping main character Neo, bringing him back to life at the end of the movie.

In the Frog Prince fairytale, it is the male who is transformed from frog to man by a romantic kiss.

Gustav Klimt painted a work entitled The Kiss.

The Turkish 1997 hit song Simarik has a chorus that ends with two kiss sounds. A cover version performed by Australian Holly Valance is even titled Kiss Kiss.

Auguste Rodin created the sculpture The Kiss (Le Baiser).

In Lady and the Tramp, while Lady and Tramp were eating either end of a spaghetti noodle at the same time, their lips end up touching. Homages to and parodies of this scene have appeared in several movies, such as Hot Shots! Part Deux.

US-based rock act Sixpence None The Richer released a single entitled 'Kiss Me'.

## Trivia

The longest recorded kiss took place in Tel Aviv, Israel, on April 5, 1999, between Karmit Tsubera and Dror Orpaz. It lasted 30 hours and 45 minutes.

Kissing is the name of a town in Germany between Augsburg and Munich

## See also

- French kiss
- Hugs and Kisses
- Making out

| Up | Hugs and Kisses | Making out | Tongue kiss | Eskimo kissing

# Hugs and Kisses

***Hugs and Kisses*** is a term for a sequence of the letters *X* and *O*, e.g. *XOXO*, typically used by lovers to express affection at the end of a written letter or email.

It is debatable which letter represents which act. Some interpret X as the crossed arms of a hug and *O* as the puckered lips of a kiss. However, the interpretation assumed in the following, in which *X* represents the four lips of a kiss and *O* the four arms of a hug, is more common.

The use of *XOXO* goes back to the use of an *X* or cross, which was considered as good as a sworn oath in times before most people could write and therefore used the X in the same way a signature is used today — a mark of one's word.

An *X* at the end of a letter or document was often kissed as a seal of honesty, in much the same way one would kiss a Bible or kiss the fingers after making the sign of the cross, thus the *X* came to represent a kiss in modern times.

The origins of the *O* as a hug are not generally known, although it is speculated that it may represent the arms wrapped around someone being hugged. Another thought is that it came from Jewish immigrants who would sign with an *O* instead of an *X* because they did not wish to mark their word with the obviously non-Jewish cross the *X* represented.

It is also said that X represents kisses because the letter X in spanish is named "equis" which has the same pronunciation that "a kiss".

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# Making out

**Making out** is an American slang phrase and usually serves as a colloquial term or euphemism for the act of two people engaging in prolonged kissing. Making out is usually done to express affection to a boyfriend, girlfriend or spouse, or to express sexual attraction to a prospective sexual partner. Making out usually consists mostly of French kissing, although this is not a requirement. An episode of making out can also be referred to as a make out session, although this usage is not preferred.

After a period of prolonged kissing, two people may choose a more sexual form of making out, known as necking. Necking, as the term implies, involves kissing and licking of the neck, often considered to be an erogenous zone, because of the relatively high sensitivity of the skin there. Necking is usually done one partner at a time, since a couple both kissing each others' necks is usually difficult or uncomfortable. Because one person is usually inactive during necking, that person can rest their head on the other's shoulder, if they wish to rest their neck.

The couple may also continue to kiss various other body parts, though kissing on more sensitive and private body parts is usually less of a romantic act and more of an act done for sexual arousal. Sexualized touching of other sorts, such as groping or heavy petting may also commonly occur during making out. Although making out does not only exist as foreplay to sexual intercourse, it is sometimes understood as an impetus to intercourse.

## Other phrases related to making out

- From baseball, reaching "first base," "second base," "third base," and " run" is a euphemism or an innuendo for referring to the successive stages of an intimate encounter:
  - First base is usually understood as making out, with second and third considered to be the touching of breasts (at least in a heterosexual couple) and oral sex, respectively. In this case, "making out" is used to mean foreplay, with sexual coitus as the run.
- "Frenching," as short for French kissing.
- "Lip-locking," as a couple engaged in making out looks to be locked at the lips.
- "Sucking face," as a couple engaged in making out looks as if they are sucking one another's faces. This can be used as a slightly derogatory term, usually to refer to a couple who are making out in full view of someone who would rather not witness it.
- "Swapping spit," since a kisser can get his saliva in his/her partner's mouth. Again, this can be used derogatorily.
- "Lip wrestling," since French kissing causes lips to overlap.
- "Tonsil Hockey"
- "Tongue Wrestling," when the couple is enjoying it so much they will sometimes wrestle quite literally with their partner's tongue.

### Variation in age

The intensity and ramifications of making out can vary from person to person depending on their age and past sexual experiences. For instance, teenagers who are having their first experiences with sexual and intimate relationships often perceive making out as a serious act of intimacy. However, as knowledge and experience increase, the seriousness tends to decrease. Experienced teenagers sometimes play party games in which making out is the main activity, such as Seven Minutes in Heaven. Teenagers are also known to have social gatherings in which making out, often with someone they are not formally romantically involved with, makes up the bulk of the activities. These gatherings are often referred to as "make-out parties". Sometimes this will only make up a section of a party, often referred to as the "make-out room."

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## Tongue kiss

A **tongue kiss** is a romantic or sexual kiss in which one participant's tongue touches the other's tongue (or lips), and usually enters their mouth. Also known as a **French Kiss**, or **Deep Kiss**.

While family members may sometimes kiss on the lips, a tongue kiss almost always indicates a romantic or sexual relationship. French kissing stimulates the lips, tongue and mouth, which are all areas very sensitive to touch. It is considered by many to be both very pleasurable and highly intimate. Unlike other forms of "casual" kissing (such as brief kisses of greeting or friendship), episodes of French kissing will often be prolonged, intense, and

passionate. It may signal the beginning of a period of "making out" or sex. Because of the intimacy associated with it, in many regions of the world tongue kissing in public is not acceptable to most, particularly in the case of extended duration.

In a tongue kiss participants may exchange saliva, which would often be considered disgusting in other contexts, but which may add to the passion and excitement of the sexual kiss. Although most sexually-transmitted diseases are not transmitted by kissing, the exchange of saliva in a French kiss may increase the chances of catching an orally transmitted disease. Infectious Mononucleosis (American: Mononucleosis or, colloquially, "mono"; European: Glandular Fever), a disease spread through saliva, is often colloquially referred to as "the kissing disease."

French kissing is commonly used in movies to show willing sex between lovers. It is often used by lovers to express their intimate feeling toward each other and more often precedes sex (and frequently continues during sex).

It is known colloquially as *tongue wrestling*, *tonsil hockey* and, in the United Kingdom, *snogging* or *getting off* and also *pulling* (but in American slang, "getting off" means experiencing an orgasm). It is sometimes known as doing a Frankie in parts of Northern England. In many parts of Ireland, it is also referred to as "meeting" or "shifting" someone. It has also been known as "lata", "jamón" and "zampar" (as a verb) in Venezuela, it has many other names in Latin culture.

French kissing has been traditionally associated with Western societies, but is now becoming quite popular around the world. The term has been attributed to the French's more open views on cunnilingus and oral sex in general, as the two acts are similar.

French kissing was humorously euphemized as "Freedom Kissing" in a parody of Freedom Fries during the period of poor relations between the United States and France just prior to the onset of the 2003 invasion of Iraq

### References in culture

- ***French Kiss*** is a 1995 movie starring Meg Ryan and Kevin Kline.
- ***Deep Kiss*** is a series of Japanese pornographic lesbian movies, dedicated entirely to French kissing.
- ***French Kiss*** is a francophone-language music video program block aired on Canadian music tv station MuchMusic.
- ***French Kiss*** is a 1979 Music Group that topped the Disco Charts with their hit single "Panic"
- **French Kissing** is a pop song by Debbie Harry.

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# Eskimo kissing

**Eskimo kissing**, named for its prevalence among the Inuit, is actually a misnomer. Instead of a traditional kiss, an eskimo kiss consists of two people rubbing noses together. A common misconception is that the practice arose so that Inuit could kiss without their

mouths freezing together, but a more logical explanation has to do with being able to catch the scent of another person.

Similar traits are shown in greetings of other races, notably the hongi greeting used by the Mori of New Zealand.

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# Pity sex

**Pity Sex** (also called **sympathy sex** or, colloquially, a **mercy fuck**) is a popular term used to describe sexual intercourse that is provided based solely on feelings of pity or sympathy that at least one partner feels for the other. One or all of those involved may lack any feelings of attraction toward the person(s) they have sex with, and there is a likely chance that the event will never be repeated (resulting in a one-night stand). Reasons for pity sex vary per person, but commonly, one individual may be considered more desirable or "lucky" in sexual experience than the other and feel remorse for their own success when compared to another who has suffered repeated frustration or failure. Consequently, they may feel that they are helping the less-fortunate individual by giving them "what they want". A less-than-noble motive may be the ease in which sex can be achieved when the opposite partner lacks self-esteem.

The consequences of pity sex are also varied, but it is usually agreed that it often fails to help the less-fortunate individual as intended. Problems can arise simply based on whether the person was aware that they received "pity sex" to begin with. If they did know, then it can further fuel their depression with the assumption that they're so unattractive, the only way "scoring" was possible was through a "handout". If the person did not know that it was "pity sex", they may view their sexual encounter as a legitimate sign of intimacy and seek to pursue it. When the other person fails to respond similarly, it can lead to confusion, anger or further depression. Additionally, any friendship or comradery that existed between them beforehand may be lost forever. Even worse, sexual predators often use pity sex as a way of trapping victims.

There is still debate as to whether or not pity sex is morally acceptable. Some feel that it is barbaric and cruel, claiming that it takes advantage of a desperate individual or provides false hope. Some counter that "pity sex" can (even if temporarily) relieve sexual frustration that would otherwise cause serious damage to a long-term relationship. Others argue that the line drawn between "pity sex" and "casual sex" is open to interpretation. In the end, it may simply be a matter that is relative to every individual's unique situation.

According to http://sexnewsdaily.com, 26% of men and 36% of women have had "pity sex" with someone they felt sorry for.

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# Promise ring

A **promise ring** or **friendship ring** is a small, inexpensive ring given to a boyfriend or girlfriend, to **promise** to be committed in a serious relationship. These indicate that serious courting is under way.

A promise ring can be worn on any finger on the left or right hand, although ring fingers are far preferred. Most often it is the left ring finger, but due to engagement confusion, the right ring finger is finding acceptance in today's world.

High school class rings (rings purchased to represent one's high school and year of graduation) are coveted by young people of either sex. "Wearing his/her class ring" means that the couple is 'going steady' and that theirs was an exclusive relationship (if the young man/woman wore a 'letter jacket' -- an overt symbol of athletic participation -- his/her girlfriend/boyfriend may be given that to show that he or she is 'taken').

Some people judge the seriousness of a promise ring by its value and by the size of its gem. In general, promise rings with a value of more than a half-week's pay might be considered engagement rings and are refused if the recipient lacks a desire for a permanent relationship with his or her partner.

In some cultures, young adults in partnership wear 'friendship rings' as a sign of their commitment to each other. Generally speaking, however, 'promise rings' are uncommon except for the very young.

Also in some cases, but not all, a promise ring may take the place of an engagment ring in the most serious of relationships among adolescents. This is often because one or both of the partners are either too young to legally be wed under the law or unwilling/unable to receive legal waivers, required due to status as a minor/dependent, from their respective parents and/or guardians.

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# Seduction

**Seduction** is the process of deliberately enticing a person into an act. The word can have a negative connotation, either seriously or mildly (and also used jokingly), and may refer to an act that the other may later regret and/or would normally not want to do.

Temptation is similar, but does not require another person actively inducing it.

In a religious context, seduction is often a specific form of temptation, an inducement to commit a sinful or immoral act.

## Sexual seduction

Seduction most commonly refers to the use of sexual desire in order to persuade someone to change their behavior to meet the desires of the seducer.

It is usually implied that the seducer is acting out of a motive other than love for the seducee, and that the object of the seduction would not ordinarily have engaged in such behavior.

There are many strategies that can be used for seduction, depending on sex, personality and circumstances. Many social behavior theorists classify seduction as a specialized form of persuasion. Seduction can also be viewed as a form of power that relies on psychological mastery rather than the use of coercive power, money, or intellectual appeals.

Myths and legends and popular literature have many accounts of sexual seduction, and describe a number of gods of seduction and seduction allegories. From the story of Eve in the Garden of Eden to the Sirens of Ancient Greece described in r's Odyssey, to stories of Krishna and Pan, these stories of seduction involve themes of temptation of the forbidden, sexual desire, and a departure from the prevalent societal norms.

Certain individuals have used seduction skills to achieve great power or fulfill their desires. Cleopatra VII of Egypt used seduction to help consolidate her empire by charming the two most powerful men of the Roman Empire at the time, Julius Caesar and Mark Antony. Giacomo Casanova (1725 - 1798) was a famous 18th century seducer, whose name has become synonymous with seduction. The "mad monk" Rasputin (1869? - 1906) achieved great power in the later days of Romanov Russia through his supposed mystic powers and his sexual influence. Don Juan and James Bond are examples of fictional seducers, *The Graduate*'s infamous Mrs. Robinson being a female counterpart.

### See also

- Charisma
- Dating
- Romance
- Flirting
- Courtship
- Seduction Community

| Up | Ladder theory | Mystery Method | Aphrodisiac | Booty call

# Ladder theory

The **ladder theory** is a pop psychology explanation by writer Dallas Lynn of the ways in which men and women evaluate potential sexual partners and platonic friends of the opposite sex. The "theory" was popularized through an Internet website. Though it has generated some interest in online communities, it has not been seriously evaluated by any studies, journals, or social psychologists.

The ladder theory actually began as satire (and still retains some of its humorous nature). It has evolved into an actual theory that adherents believe to be a general approximation between interaction of men and women. Although presented as a general theory, the practical effect is chiefly intended for young, single men who feel afflicted by nice guy syndrome and trapped in the friend zone. These men are advised to re-evaluate their focus on women who see them only as friends.

## Overview

The ladder theory explains differences in how men and women evaluate potential opposite-gender sexual partners and friends, in particular why men will readily have sex with an attractive female friend much more often than a woman will have sex with an attractive male friend.

According to the theory, heterosexuals put people of the opposite sex into either sexual or nonsexual schemas, or 'ladders'. While men view all women as potential sexual partners, women tend to split men into the sexual or non-sexual schemas and are seen as generally unwilling to recategorize.

For men, physical attractiveness is the main factor in sexual attraction. For women, physical attractiveness, emotional stability and sensitivity, and intelligence are sometimes factors in sexual attraction, but money and power are still the most important factors. Men and women are only willing to have sex with those on their sexual ladder. On the sexual ladder, the more sexually attractive the person is, the more likely sex is.

Men have one ladder - the sexual ladder. This does not imply that men want to have sex with every woman on earth, no more than women having two ladders implies that they want to either be friends or have sex with everyone on earth. However this does imply that there are no women that men want to be friends with whom he wouldn't consider having sex with. A man can be friends with a women who is low on his ladder but she is still on it. This directly correlates to a male's natural urges to spread his genes to as many eligible recipients as possible. (Although anecdotal evidence suggests that men enjoy "friends with benefits" on a scale similar to a woman's 'friends' ladder).

Women have two ladders - a sexual ladder, and a 'friends' ladder. The friends ladder is where males who do not make the grade are put - they are more than likely never going to perform a 'ladder jump' and get on the sexual ladder, but will always be given only the friends treatment by the woman. The sexual ladder, of course, is indicative of a woman's more selective sexual behavior and her quest to find a single partner to father her progeny, which also directly correlates to the way females choose to spread their genes.

There is also an area known as the 'abyss'. This is the area where members of the opposite sex go that are determined to be completely unworthy of copulation or friendship.

It should be noted that ladder theory is intended to apply only to the actual act of sexual intercourse, and not to the establishment of a relationship. That comprises the largest problem with ladder theory's applicability.

## Terminology

- An *intellectual whore* is a man stuck at the top of a woman's non-sexual ladder; rather than connoting political abuse of scholarship, it connotes the use of platonic, intellectual companionship as payment in lieu of sex.
- An *intellectual pimp* is a woman for whom a man is her *intellectual whore*.
- A *ninja bitch* is an *intellectual pimp* who realizes that her *intellectual whores* are attracted to her sexually, and intentionally uses that attraction to manipulate these men.

- A *cuddle bitch* is a guy who never gets to sleep with a girl but gets to have intimate moments with her like cuddling, spooning, or otherwise being affectionate. Usually this will occur in private. She probably considers him a really sweet guy, which is the kiss of death.
- *Friends with benefits* are two persons who have a sexual relationship without monogamy, commitment or emotional involvement. For example two good friends who have casual sex between more serious relationships.

### Criticism

This theory, just as many others, shed light into the paradox of many findings that are reflected in many theories involving social psychology. For example, studies have shown that men and women are actually equally influenced by physical attraction; men just have a stronger attitude about it that is not reflected in their behavior. In addition, the theory could be applied to females that need insight on how to successfully win the heart of a very attractive male. It explains popular stereotypes of male and female behavior in terms of a metaphor which assumes the truth of the original stereotypes. However circular or contrary to psychology the theory may be, it still holds ground in pop-culture, and does provide a reason for the attitudes and stereotypes in gender relations.

### See also

- Nice guy syndrome
- Friend zone
- love-shyness
- Seduction

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## Mystery Method

**Mystery Method** is a 'method' of seduction, developed by Erik von Markovik a.k.a "Mystery". The system was initially outlined in posts on the newsgroup alt.seduction.fast, and later codified in the form of live-action seminars and an e-book which von Markovik sells from his website.

Mystery himself is considered "the World's Greatest Pickup Artist," (Elle Magazine, Saturday Night Magazine, *et. al*), and is responsible for coining a lot of the terminology now used in the world of seduction: such as "3 Second Rule", "set," "routine," "neg hits", etc. The Mystery Method is now marketed online, via books, DVD sets, and most notably, live seminars and teachings with various instructors, including Markovik himself.

### S&R Value

Mystery Method uses the term 'value' to describe a person's Survival and Replication value to those around them - that is, the degree to which interaction with this person could

affect the chances of their genes being passed on. A big, alpha male poses a large possible threat to other male's S&R value, where a very attractive woman poses a large possible benefit to the S&R value of any male who can mate with her.

Mystery Method teaches that people have strong emotional reaction to people with significantly higher value to them - men will have an emotional reaction to very attractive women. This emotional reaction causes them to feel an adrenalin rush, and to act in a 'weird' way around the target female. An exceptionally attractive women causes this reaction in the majority of men, so will subconsciously believe that any male who appears emotionally unreactive to her is of higher value than her, and will become attracted to him.

Many of the techniques taught as part of the method are ways for the user to demonstrate high 'value'. Examples include story-telling with embedded (but well-concealed) bragging, appearing emotionally unreactive to 'targets' and other men, and showing that the user is 'pre-selected' by other women. These techniques, along with many others, are taught as part of the 'M3 Model'.

## The M3 Model

The Mystery Method M3 Model is divided into three steps: Attraction, Comfort and Seduction, each of which is divided into 3 phases. The Method teaches a set of strategies and tactics for each phase to successfully move the interaction forward toward the end goal, which is the creation of an intimate sexual relationship.

**Step 1: Attraction**

The goals of the 'Attraction' phase are: to start a conversation with the target ('Opening'); demonstrate high 'value' to the 'target' in order to build her attraction to the player ('Female to Male interest'); and to appear to become increasingly attracted to her, for reasons other than her looks, while making her increasingly invested in the interaction ('Male to Female interest').

- A1 - Open the set

This phase lasts ten to thirty seconds. The pickup artist (PUA) approaches the set and begins a conversation, usually inserting a "false time constraint" (stating that he cannot stay long) and delivers a "neg" to his target. By giving his target the impression that he is not interested in her, her friends (who are used to many men approaching the group with the purpose of hitting on their friend) will be less defensive about his presence, and she will be confused and likely to attempt to qualify herself to win his attention. Once he has reached the 'Social Hook Point', or the point where the set is sufficiently interested in him that they don't want him to leave, he proceeds to Demonstrate Higher Value in the A2 phase.

- A2 - Female-to-male attraction

After opening, the PUA "stacks" into his routine, which is usually a story embedded with demonstrations of higher value. The story will convey attractive personality characteristics while entertaining the group. If successful, the PUA will notice indicators of interest from the target, and he will proceed to A3.

- A3 - Male-to-female attraction

Now that the target is attracted to the PUA, he will give her opportunities to qualify herself for reasons other than her good looks, usually by asking her questions about her

experiences, her personality, or her fundamental dreams and desires. He will generally respond positively and give her the impression that he is selecting her based on her personal qualities.

**Step 2: Comfort**

In the 'Comfort' phase, one should attempt to establish rapport, trust, connection and a sense that the interaction is real and genuine. According to the Mystery Method, "the game is played in comfort". It is the longest and most crucial step and generally takes several hours, possibly over the course of several days, to complete. Mystery writes that of the average 4 to 10 hours (cumulatively) it takes to build a connection sufficient for the initiation of a sexual relationship, as much as 90% will be spent in the comfort-building phase.

- C1 - Conversation

Through personal conversation, the PUA will build rapport with the target through pair-bonding techniques. Touching begins in this phase, although it is likely to be innocuous, such as palm-reading or thumb-wars.

- C2 - Connection

If he has not done so yet, the PUA will isolate the target or build a 'time-bridge' into future meetings, by sharing contact information and agreeing to a meeting. Both the man and the woman feel a strong vibe. Kissing begins, but foreplay or "heavy petting" is strictly forbidden even if the target initiates it.

- C3 - Intimacy

The PUA moves the target to a private location where sex is possible, usually his or her . Heavy making-out begins and the couple moves to the bedroom.

**Step 3: Seduction**

The 'Seduction' phase is the physical escalation towards sex and dealing with a woman's natural last minute defenses towards sex with a new partner.

- S1 - Foreplay

Once the couple have established enough comfort and have moved to a private location appropriate for sex, he will continue physical escalation, but unlike during the comfort phase, will not stop the escalation at the point where profound sexual arousal begins. This stage ends in moving her to the final seduction location, the bedroom (or car, bathroom, etc).

- S2 - Last Minute Resistence

Last minute resistence (LMR), according to Mystery, is an evolutionarily hard-wired emotional defense mechanism a girl has due to the fact that 40,000 years ago, if she got pregnant by a guy who wasn't going to stick around to help raise the child, she and the child would die. Consequently, just before the sex act with a new partner, the female will experience profound anxietry related to his attachment to her. Mystery suggests that insurmountable last-minute resistance is a symptom of inadequate comfort building earlier in the pickup.

Mystery details various techniques for overcoming LMR. The most important is the "freeze-out" technique. When a girl offers strong (more than token) resistance, or says "no" or "stop", he advises that the PUA should agree with her, stop completely, and turn all the lights on. He then will either leave to another part of the house/apartment, or begin to do something boring with her like playing checkers. The objective is to make the target feel the

loss of intimacy and want it back, and be more willing to cooperate when he later reinitiates contact, for fear of losing it again.

- S3 - Sex

In Mystery Method, it is understood that this phase is self-explanatory.

## Negs

Media attention directed towards the Mystery Method will invariably mention the concept of 'negs', as a controversial example of what the method teaches. The oft-quoted example is the comment:

- "Nice nails, are they real? No? Oh, well they're nice anyway."

Negs are intended to be false-disqualifiers and are intended to lower the target's comparative value. Specifically, they are not meant to sound like insults - instead they're meant to resemble the comments of a person who does not view the target as having high value. Negs need not be verbal - blowing one's nose in front of a target is considered a neg, as presumably a male trying to impress a female would not do it.

A proper neg never makes the target feel insulted or degraded, but rather questions whether the man approaching her has fallen under her spell. Women of particular beauty often tend to assume males approaching them are interested in them solely as a result of their looks, and negs attempt to neutralize that assumption by demonstrating that the man is not (yet) interested in her, despite her beauty. A successful neg will make the target feel self-conscious and attempt to regain control of the situation by qualifying herself.

Other examples of negs:

- "That's a nice skirt. It seems to be a popular style these days."
- Pointing at the target as if she has eye boogers or something on her face.
- "Look, her nose wiggles when she laughs. See! There it goes again. *laugh*"
- "Ew, you just spat on me!"
- Blowing one's nose in front of the target.

## Venue Changing

Each stage will usually be in another venue:

A = Meeting location (Attract) C = Comfort Building S = Seduce/Sex location

3 Types of Venue Changes

**1-Move**

Move = Within venue A, Within Attract Stage, Isolate B, Within Seduce Stage, move to Bedroom

**2-Bounce & Jump**

A, Bounce = Pop into another venue B, Jump = Hop around between various venues

**3-Time Bridge**

Time Bridge = No time now, get digits for another meet

Summary:

Each set will usually be played out in 6 spots:

1) A1/2/3: Meeting Location 2) C1: Comfort location within the meeting location 3) C2: Comfort location outside the meeting location 4) C2: Jump between Comfort Locations 5) C3: Comfort location within the Seduce/Sex location 6) S2: Bedroom

### See also

- Seduction Community

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# Aphrodisiac

An **aphrodisiac** is an agent which acts on the mind and causes the arousal of the mood of sexual desire. The name comes from the Greek goddess of love *Aphrodite*. Desire can be stimulated by a variety of events or situations, but this article focuses on foods and drugs to which an aphrodisiac effect has been attributed.

Newly introduced exotic fruits or vegetables often acquire such a reputation, at least until they become more familiar.

Eringoes (the Sea holly, Eryngium maritimum)
Oysters
Potatoes
Spanish fly (Cantharidin)
Tomatoes
Coffee (as a female aphrodisiac)

Some aphrodisiacs appear to gain their reputation from the principles of sympathetic magic, e.g. oysters, due to their shape. This also explains the trade in the phallic-looking rhinoceros horn, which is endangering this animal. (See Carl Hiaasen's 1999 novel Sick Puppy.) Other animal-based aphrodisiacs gain their reputation from the apparent virility or aggressiveness of the animal source - such as tiger penis - also endangering the species. The use of rhino horn and tiger penis to enhance male sexuality is popular among the Chinese (although no scientific basis has been established). Turtle eggs, eaten raw with salt and lime juice, are also said to be an aphrodisiac, leading to the poaching of many turtles, which are cut up to extract their eggs.

### Other drugs

There is some debate in lay circles as to whether a chemical called phenylethylamine present in chocolate is an aphrodisiac. This compound, however, is quickly degraded by the enzyme MAO such that significant concentrations do not reach the brain.

Medical science has not substantiated claims that any particular food increases sexual desire or performance. Yohimbine (the alkaloid derived from yohimbe bark) has been said to be an aphrodisiac and is prescribed in some countries as a drug to treat erectile dysfunction. As a mild MAO-inhibitor, yohimbine may increase genital bloodflow and sexual sensitivity for some people.

Another new drug called Bremelanotide (formerly PT-141) seems to be the first real aphrodisiac. It stimulates sexual desire in both men and women, and clinical trials are currently testing it for the treatment of sexual arousal disorder and erectile dysfunction.

Psychoactive substances like alcohol, cannabis and particularly 2C-B and MDMA are not aphrodisiacs in the strict sense of the definition above, but they can be used to increase sexual pleasure and to reduce inhibition.

Drugs like Viagra are not aphrodisiacs because they do not have any mood effects.

### Not just drugs

Throughout history, many foods, drinks (such as Mama Juana), wines, and behaviors have had a reputation for making sex more attainable and/or pleasurable, though from an historical and scientific standpoint, many have had their desired results simply because their users have chosen to believe they will be effective.

*"The sole love potion I ever used was kissing and embracing, by which alone I made men rave like beasts and compelled them to worship me like an idol."*

-- Lucretia, Sixth century, B.C.

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## Booty call

A **booty call** is a telephone call, other communication, or visitation made with the sole intent of achieving sex with the person being contacted. Traditionally this phenomenon, especially the term *booty call*, is associated with a man calling the woman for a sexual encounter after having already established either a casual or more serious relationship involving sexual relations.

The phrase originated in a comedic routine by stand-up comedian Bill Bellamy in the early 1990s. Although it is a term most frequently used by African-Americans, it has been adapted into mainstream American society and is used by persons of either gender, and many ethnicities, to request sexual favors by calling an acquaintance, that may or may not be romantically linked to the caller. *Booty calls* can be used by one partner of an ended relationship to obtain sex from the ex-partner, due to lingering emotions and feelings of a need for continued physical connection, without feeling compelled to continue dating that person. This aforementioned phenomenon is also called "ex sex."

The term itself is more likely to be used by the person answering the call or others in his/her company than the person making the call. It is often derisive, but not always. For example, "Did John take off?", "Yeah, he had to answer a booty call."

Although traditionally the telephone is used for a booty call, the last ten years have seen the rise of IM/chat/e-mail/text message booty calling.

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# Love

**Love** has several different meanings in the English language, from something that gives a little pleasure ("I loved that meal") to something for which one would die for (patriotism, pair-bonding). It can describe an intense feeling of affection, an emotion or an emotional state. In ordinary use, it usually refers to interpersonal love. As an experience usually felt by a person for another person, it is commonly considered impossible to describe. Dictionaries tend to define *love* as deep affection or fondness.[1] In colloquial use, according to polled opinion, the most favoured definitions of *love* include the words:[2]

1. **life** - someone or something for which you would give your life.
2. **care** - someone or something about which you care more than yourself.
3. **friendship** - favoured interpersonal associations or relationships.
4. **union** - a synergistic connection, as in the perfect union of two souls.
5. **family** - people related via common ancestry, religion, or race, etc.

The concept of love, however, is subject to debate. Some deny the existence of love, calling it a recently invented abstraction. Moreover, approximately 13 percent of cultures reportedly have no word for love.[3] Others maintain that love exists but is undefinable; being a quantity which is spiritual, metaphysical, or philosophical in nature, etc. Perhaps due to its emotional primacy, love is one of the most common themes in art.

## Overview

Love might best be defined as acting intentionally, in sympathetic response to others to promote overall well-being. Or to put it simply, "love responds intentionally to promote well-being" (Thomas Jay Oord). Love promotes overall flourishing, but often focuses on those close at hand.

Cultural differences make any universal definition of love difficult to establish. See the Sapir-Whorf hypothesis. Expressions of love may include the love for a soul or mind, the love of laws and organizations, love for a body, love for nature, love of food, love of money, love for learning, love of power, love of fame, love for the respect of others, et cetera. Different people place varying degrees of importance on the kinds of love they receive. Love is essentially an abstract concept, easier to experience than to explain. Many believe, as stated originally by Virgil, that "*Love conquers all*". However, love may be confused with lust.

## Etymology

In origins, **love** is an Indo-Iranian word. According to the Oxford English Dictionary, the English word "love" is derived more immediately from Old English lufu, luvu, or lubu, which derived from luba of Old High German. The luba of Old High German derived from leubh, lubet, and libet of Sanskrit and Old Aryan, meaning “pleasing.” Essentially, the modern-day version of the word "love" is the grammatical evolution of a 12th century word meaning *to please*.

## Types

- Courtly love – a late medieval conventionalized code prescribing certain conduct and emotions for ladies and their lovers.
- Erotic love – an aesthetic focused on sexual desire.
- Familial love – affection brokered through kinship connections, intertwined with concepts of attachment and bonding.
- Free love – sexual relations according to choice and unrestricted by marriage.
- Platonic love – a close relationship in which sexual desire is nonexistent or has been suppressed or sublimated.
- Puppy love – romantic affection felt between or as though between adolescents.
- Religious love – devotion to one's deity or theology.
- Romantic love – affection characterized by a mix of emotional and sexual desire.
- Unrequited love – affection and desire not reciprocated or returned.

Throughout history, predominately, philosophy and religion have speculated the most into the phenomenon of love. In the last century, the science of psychology has written a great deal on the subject. Recently, however, the sciences of evolutionary psychology, evolutionary biology, anthropology, neuroscience, and biology have begun to take centre stage in discussion as to the nature and function of love.

Biological models of sex tend to see it as a mammalian drive, just like hunger or thirst. Psychology sees love as more of a social and cultural phenomenon. There are probably elements of truth in both views — certainly love is influenced by hormones (such as oxytocin) and pheromones, and how people think and behave in love is influenced by one's conceptions of love. Hence, from time immemorial, science, from naturalistic poetry to MRI neurochemistry, has debated the nature of love.

## Cultural views

*Main article: Love (cultural views).*

Although there exist numerous cross-cultural unified similarities as to the nature and definition of love, as in there being a thread of commitment, tenderness, and passion common to all human existence, there are differences. For example, in India, with arranged marriages commonplace, it is believed that love is not a necessary ingredient in the initial stages of marriage – it is something that can be created during the marriage; whereas in the United States, by comparison, love is seen as a necessary prerequisite to marriage.

## Religious views

*Main article: Love (religious views).*

Whether **religious love** can be expressed in similar terms to *interpersonal love* is a matter for philosophical debate. Religious 'love' might be considered a euphemistic term, more closely describing feelings of deference or acquiescence. Most religions use the term love to express the devotion the follower has to their deity, who may be a living guru or religious teacher, as in the Bhakti traditions of Asia. This love can be expressed by prayer, service, good deeds, and personal sacrifice. Reciprocally, the followers may believe that the

deity loves the followers and all of creation. Some traditions encourage the development of passionate love in the believer for the deity.

Within Christianity, however, love between spouses is defined as "an emotional attachment and affection shared between two individuals (biblically: male and female); which a person saves for their specific significant other only, and for that emotion to remain for as long as both of their existences shall be."

## See also

**Human love**

- Seduction
- Limerence — the state of being "in love"
- Love letter
- Love-shyness
- Personal relationship
- Courtship
- Triangular theory of love

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| Agape | Attachment theory | Love styles | Courtly love | Romantic love | Lust | Love triangle | Crystallization | Limerence | Love letter | Internet romance | Saint Valentine's Day | Love (cultural views) | Love (religious views) | Love (scientific views)

# Agape

***Agap*** (written ±$^3$¬À· in the Greek alphabet, and pronounced /aga pe/ or /a gape/), is one of several Greek words meaning love. The word has been used in different ways by a variety of contemporary and ancient sources, including Biblical authors. Many have thought that this word represents divine, unconditional, self-sacrificing, active, volitional, thoughtful love. Greek philosophers at the time of Plato used it in a way that suggested love of that which is below you, rather than philia, love between friends or equals, and eros, love of that which is above you. Eros was see as the highest, and agape as the lowest. The term was used by the early Christians to refer to the special love for God and God's love for humanity, as well as the self-sacrificing love they believed all should have for each other.

*Agape* can be defined as an intentional response to promote well-being when responding to that which has generated ill-being (Thomas Jay Oord). Agape, to use the Biblical phrase, returns evil with good. It is a prominent term in the works of C.S. Lewis.

## Agape in Christianity

*Agape* is Christian love, "charity" (1 Corinthians 13:1–8). Tertullian, in his 2nd century defense of Christians remarks how Christian love attracted pagan notice: "What marks us in the eyes of our enemies is our loving kindness. 'Only look' they say, 'look how they love one another.'" (Apology 39). The New Testament provides a number of definitions and examples of love.

**The greatest commandment**

When asked what was the greatest commandment, Jesus said, "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." (Gospel of Matthew 22:37-41)

**Love for enemies**

At the Sermon on the Mount, Jesus said:

You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get?

> Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect.

Thus, agape, as a form of love, is both unconditional and volitional, i.e., it is non-discriminating with no pre-conditions and is something that one decides to do.

**Paul's definition of love**

Paul described love as follows: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails." (First Epistle to the Corinthians Chapter 13, verses 4-8a). In the original Greek language text that these descriptions of agape are all in verbs, a matter of action, although most languages, such as English, need to translate this using adjectives..

**John's definition of God**

John equated God with love in his first letter, (1st John): "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7-8 KJV)

**New Commandment**

At the Last Supper, Jesus gave his disciples this final commandment, and declared love to be the defining characteristic of Christianity: "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another." (John 13:34-35) Jesus went on to say "Greater love has no one than this, that one lay down his life for his friends." (John 15:13) Thus Jesus' sacrificial crucifixion epitomizes Christian love, an example for his disciples to follow.

**Agape as a meal**

The word agape is also used Biblically to describe a ritual meal eaten by early Christians, as in Jude 1:12, "These are spots in your feasts of charity..." This meal was eaten along with, or actually as, communion.

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# Attachment theory

**Attachment theory** is a theory (or group of theories) about the psychological concept of attachment: the tendency to seek closeness to another person and feel secure when that person is present. Attachment theory has its origins in the observation of and experiments with animals. Much of the early research on attachment in humans was done by John Bowlby and his associates.

Attachment theory assumes that humans are social beings; they do not just use other people to satisfy their drives. In this way, attachment theory is similar to object relations theory.

In a famous series of experiments with infant monkeys, Harlow and Harlow (1969) demonstrated that attachment is not a simple reaction to internal drives such as hunger. In these experiments, young monkeys were separated from their mother shortly after birth. After that, they were offered two dolls which were thought of as surrogates to the mother. The first doll had a body of wire mesh. The second doll had a body of terry cloth and foam rubber. Both of these dolls could be made a source of food by attaching a milk bottle to its chest. The objective of the experiment was to see what would determine to which doll the monkey would cling: the soft contact of the cloth or the source of food. It turned out that the monkeys would cling to the soft-clothed doll, irrespective of whether it provided food. The monkeys also explored more when the soft-cloth doll was near. Apparently, the doll provided them with a sense of security. However, the passive doll was not an adequate alternative for a real mother. Infant monkeys which were raised without contact with other monkeys showed abnormal behavior in social situations. They were either very fearful of other monkeys or responded with unprovoked aggression when they encountered other monkeys. They also showed abnormal sexual responses. Female monkeys who were raised in isolation often neglected or abused their infants. This abnormal behaviour is thought to demonstrate that a bond with the mother is necessary for further social development.

## Attachment of children to caregivers

Attachment theory led not only to increased attention to attachments as a psychosocial process, it also led to a new understanding of child development. Freudian theory suggested that as libidinal drives fixed on different objects, former attachments would be broken; failure to break an attachment effectively would constitute a sort of trauma that could lead to later mental illness. Attachment theory, however, suggested that growing children did not break former attachments, but rather (1) learned to become more active (or sovereign) within previously established attachments, and (2) added new attachments, which did not necessarily require a break with (and are not necessarily substitutes for) previous attachments.

### The Strange Situation

Mary Ainsworth is a developmental psychologist who devised a procedure called *The Strange Situation*, to observe attachment relationships between a human caregiver and child. In this procedure the child is observed playing for 20 minutes while caregivers and strangers enter and leave the room, recreating the flow of the familiar and unfamiliar presence in most

children's lives. The situation varies in stressfulness and the child's responses are observed. The child experiences the following situations:

1. Parent and infant are introduced to the experimental room.
2. Parent and infant are alone. Parent does not participate while infant explores.
3. Stranger enters, converses with parent, then approaches infant. Parent leaves inconspicuously.
4. First separation episode: Stranger's behavior is geared to that of infant.
5. First reunion episode: Parent greets and comforts infant, then leaves again.
6. Second separation episode: Infant is alone.
7. Continuation of second separation episode: Stranger enters and gears behavior to that of infant.
8. Second reunion episode: Parent enters, greets infant, and picks up infant; stranger leaves inconspicuously.

Two aspects of the child's behaviour are observed:

- The amount of exploration (e.g. playing with new toys) the child engages in throughout, and
- The child's reactions to the departure and return of its caregiver.

**Attachment styles**

On the basis of their behaviours, the children can be categorized into three groups. Each of these groups reflects a different kind of attachment relationship with the mother. (It should be noted that Bowlby believed that mothers were the primary attachment figure in childrens' lives, but subsequent research has confirmed that children form attachments to both their mothers and their fathers. Bowlby, like many of his colleagues at the time, infused the gender norms of the day into otherwise "unbiased" scientific research.)

### Secure attachment

A child who is securely attached to its mother will explore freely while the mother is present, will engage with strangers, will be visibly upset when the mother departs, and happy to see the mother return.

Securely attached children are best able to explore when they have the knowledge of a secure base to return to in times of need (also known as "rapprochement", meaning in French "bring together"). When assistance is given, this bolsters the sense of security and also, assuming the mother's assistance is helpful, educates the child in how to cope with the same problem in the future. Therefore, secure attachment can be seen as the most adaptive attachment style. According to some psychological researchers, a child becomes securely attached when the mother is available and able to meet the needs of the child in a responsive and appropriate manner. Others have pointed out that there are also other determinants of the child's attachment, and that behavior of the parent may in turn be influenced by the child's behaviour.

### Anxious-ambivalent insecure attachment

A child with an anxious-resistant attachment style is anxious of exploration and of strangers, even when the mother is present. When the mother departs, the child is extremely distressed. The child will be ambivalent when she returns - seeking to remain close to the mother but resentful, and also resistant when the mother initiates attention.

According to some psychological researchers, this style develops from a mothering style which is engaged but on the mother's own terms. That is, sometimes the child's needs are ignored until some other activity is completed and that attention is sometimes given to the child more through the needs of the parent than from the child's initiation.

### Anxious-avoidant insecure attachment

A child with an anxious-avoidant attachment style will avoid or ignore the mother - showing little emotion when the mother departs or returns. The child will not explore very much regardless of who is there. Strangers will not be treated much differently from the mother. There is not much emotional range displayed regardless of who is in the room or if it is empty.

This style of attachment develops from a mothering style which is more disengaged. The child's needs are frequently not met and the child comes to believe that communication of needs has no influence on the mother.

### Disorganized attachment

A fourth category termed disorganized attachment is actually the *lack* of a coherent style or pattern for coping. While ambivalent and avoidant styles are not totally effective, they are strategies for dealing with the world. Children with disorganized attachment experienced their caregivers as both frightened and frightening. Human interactions are experienced as erratic, thus children cannot form a coherent interactive template. If the child uses the caregiver as a mirror to understand the self, the disorganized child is looking into a mirror broken into a thousand pieces. It is more severe than learned helplessness as it is the model of the self rather than of a situation.

## Attachment in intimate relationships

Building on the work of John Bowlby and Mary Ainsworth, other researchers have detected similar patterns of behavior in adult relations with romantic partners and spouses. Securely attached people are able to place trust in their partner which, in turn, means they can confidently spend time apart. People with an anxious ambivalent attachment style may have difficulties because their way of behaving in relationships can be seen as needy or clingy by their partner. They are prone to worry about whether their partner loves them or whether they are valued by their partner. People with an avoidant attachment style are uncomfortable being close to others. They have difficulties in trusting other people and do not like to depend on others.

Such patterns are believed to develop in infancy, but can be modified as people enter into new relationships.

## Treatment

Attachment Theory is the leading theory today in the field of Infant Mental Health. In addition, several evidence-based and effective treatment methods are based on attachment theory, such as Theraplay and Dyadic Developmental Psychotherapy. See, for example, Child and Adolescent Social Work Journal.

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# Love-shyness

The term **love-shyness** was used by psychologist Brian G. Gilmartin to describe a specific type of severe chronic shyness. In 1979 he received a grant from Auburn University to study the problem. According to his definition, published in *Shyness & Love: Causes, Consequences, and Treatments*, love-shy people find it difficult to be assertive in informal situations involving potential romantic or sexual partners. For example, a love-shy heterosexual male will have trouble initiating conversations with women, since they are suspicious that the other party is reluctant. Dr. Gilmartin researched this phenomenon exclusively in heterosexual males.

Gilmartin's book was published in 1987 by University Books, and in 1989 that publisher's subsidiary Madison Books published an abbreviated version with a new foreword by E. Michael Gutman, then president of the Florida Psychological Society, and Chief Psychiatrist for Mental Health Services, Orange County, Florida. After falling out of print, Gilmartin's book did not attract a lot of attention, though usenet posts from the mid-1990s on indicate it was still being read, and Gilmartin notes that "Over the years" he had "received letters and e-mails from all over." His work was translated into Japanese, and in 1995 Gilmartin visited Japan to promote it.

It began finding many new English language readers as a result of excerpts posted on the newsgroup alt.support.shyness in 2001 and an Angelfire webpage, and by the subsequent creation of a Yahoo! Group for further discussion of the book. Further readers can be attributed to the recommendation of the book by popular TV sex guru Sue Johanson in her book *Sex, Sex, and More Sex.* Additionally, Dr. Judy Kuriansky notes in *The Complete Idiot's Guide to Dating* that Nobuku Awaya, a Japanese author, created a program of "practice dating" based it on Gilmartin's description in his book.

## Gilmartin's definition

Gilmartin said the love-shy men he studied all conformed to *each and every one* of the following seven characteristics:

- He is male.
- He is a virgin.
- He is a person who very rarely goes out socially with women.
- He is a person without a past history of any emotionally close, meaningful relationships of a romantic and/or sexual nature with any member of the opposite sex.
- He is a person who has suffered and is continuing to suffer emotionally because of a lack of meaningful female companionship. In short, he is a person who desperately wishes to have a relationship with a woman, but does not have one because of shyness.
- He is a man who becomes extremely anxiety-ridden over so much as the mere thought of asserting himself vis-a-vis a woman in a casual, friendly way. This is the essence of "love-shyness".
- He is a man who is strictly heterosexual in his romantic and erotic orientations. In other words, he is a person who is in no way a homosexual.

He did not rule out the existence of female or homosexual love-shy people, but he doubted they would feel the same negative effects as heterosexual men. Thus the condition would manifest very differently in them.

## Results of Gilmartin's research

According to Gilmartin, people of all ages, all sexual orientations, and both genders can be love-shy. However, in Gilmartin's opinion, the negative effects of love-shyness manifest themselves almost exclusively in heterosexual men. Because of this belief, Gilmartin's study included only heterosexual men. He studied 200 love-shy college students (aged 19-24), 100 older love-shy men (aged 35-50), and a comparison group of 200 'non-shy' college students.

Because of gender roles in Western society, it may be possible for both women and homosexual men to become involved in intimate relationships without needing to take any initiative, simply by waiting for a more assertive man to initiate the relationship. However the truth is that there are homosexual men who also feel extremely shy around other men, and may never be approached by a person they are interested in, resulting in loneliness. Perhaps this is related to the sense of disapproval that homosexuals often receive from other males during youth. Shy women are just as likely as non-shy women to date, to marry, and to have children. This is not the case for heterosexual men. Love-shy heterosexual men therefore normally have no informal social contact with women. They cannot date, marry, or have children, and many of these men never experience any form of intimate sexual contact with others. Third parties are often inconsiderate of their difficulties, and reluctant to aid them in finding a girlfriend.

Gilmartin notes that love-shy men are frequently assumed to be homosexual, because of their perceived lack of interest in women. Additionally, he notes that many heterosexual love-shy men are not interested in friendships with other men. This, combined with their lack of success in initiating contact with women, causes feelings of loneliness, alienation, and sometimes depression.

Gilmartin estimates that love-shyness afflicts approximately 1.5 percent of American males. According to Gilmartin, love-shyness is, like most human psychological characteristics, the result of some combination of biological (genetic/developmental) and environmental (cultural, familial, religious, etc.) factors (see also: nature versus nurture).

Gilmartin believes that shyness is a condition which needs to be cured. He claims that "SHYNESS IS NEVER HEALTHY" (his capitalisation).

He mentions several possible biological causes of love-shyness, most notably low maternal testosterone during fetal development, nasal polyps and hypoglycemia.

Crucial factors exacerbating negative development during the love-shy male's childhood are:

- School bullying. Love-shy boys are vulnerable to bullying from their peer group, due to their shyness and inhibition. Non-conformism to peer group norms also makes the boy a target through no fault of his own.

- Parental upbringing. Where a child receives primarily negative stimuli from his parents (e.g. corporal punishment, verbal abuse, criticism, 'put-downs', negative comparisons, indifference) this will most likely cause the boy to retreat further and further into his 'shell'.

With so many negative stimuli from crucial relationships in one's childhood, the love shy boy becomes a social isolate. He learns to associate these crucial interactions (i.e. with parents, peer group) with hurt feelings and is likely to avoid social interaction. Social isolation becomes a 'vicious circle' for the love-shy individual as the years go by, and inhibits his chances in interaction with the opposite sex, as well as in other crucial areas of life such as his career.

Gilmartin makes references to subject areas widely regarded as pseudoscience such as astrology, reincarnation, past life regression and Kirlian aura (page 15) to support his research, a fact that reviewer Elizabeth Rice Algeier, Ph.D. stated "waters down the potential impact of his writings."

## Career, Money & Education

Gilmartin noted that the 100 older love-shy men studied were experiencing well above average career instability. Even though almost all of these older love-shys had successfully completed higher education, their salaries were well below the US average. They were typically, if anything, underemployed and were working in jobs such as taxi driving, or in lower level clerical or telemarketing jobs. At the time of Gilmartin's research (1979-1982), 3.6% of college graduates in the USA were unemployed. The unemployment rate for the older love-shy men was 16%.

Being single men, the older love-shy men all lived in apartments, but no doubt due to their financial situation most of them lived in less than attractive neighbourhoods. It is notable that none of the older love-shys Gilmartin studied owned their . While many of these

men were excellent students, the effects of their shyness impacted on their life chances in their careers every bit as much as it inhibited their love lives.

## Music

According to Gilmartin, the love-shy tended to prefer vocal love ballads, Broadway show music, brassy jazz music, easy listening, film soundtracks, and light classical works. A few of them mentioned having a strong liking for country and western. On the other hand, rock music of any kind tended to be strongly disliked by the love-shys.

Simply put, love-shy men prefer anything with rich and beautiful melody; and they dislike anything which is noisy, loud, dissonant, or unmelodic. For most of the love-shys, melody appears to be the most important element in music.

He mentions an anecdotal case of a love-shy person who says "I like to sing the love ballads of Jerome Kern, Richard Rodgers, Cole Porter, and the like. All they had us sing was religious and patriotic garbage. I hate religious and patriotic music!"

## Love-shyness and mainstream psychology

Love-shyness is not recognized as a mental disorder by the World Health Organisation or American Psychiatric Association. It does share some characteristics with commonly recognized mental disorders, however.

Like people who have a specific social anxiety, love-shy people can be very anxious in informal social situations.

Like people who are afflicted with an avoidant personality disorder, love-shy people feel uncomfortable in many informal social situations, and typically avoid opportunities for social contact.

Like people with attachment anxiety, love-shy people worry intensely that their relationship attachments aren't good enough.

Their impairment of functioning in social interactions bears some similarities to the symptoms of Asperger's syndrome or Semantic Pragmatic Language Disorder. For example, like people who have Asperger's syndrome, love-shy men often have a hard time developing peer relationships. In a March 6, 2004 letter by Gilmartin [1], he felt "as many as 40 percent of the cases of severely love-shy men would qualify for a diagnosis of 'Asperger's Syndrome'".

## Top Ten Love-Shy Movies (1945-80)

The movies most repeatedly seen by the American love-shy in Gilmartin's study:

Jeremy (1973)
David and Lisa (1962)
Forbidden Games (1952)
The Umbrellas of Cherbourg (1965)
The Graduate (1967)
Butterflies Are Free (1972)
Marty (1955)
Fiddler on the Roof (1971)

Romeo and Juliet (1968)
Nobody Waved Goodbye (1965)

According to Gilmartin, the full list of 63 repeatedly seen movies can be classified into two categories:

1. "heavy", emotionally engrossing love stories, and
2. escapist musicals with a strong romantic flavor.

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## See also

- Attachment theory
- Limerence
- Nice Guy Syndrome

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# Unrequited love

**Unrequited love** is love that is not reciprocated, even though reciprocation is desired. This can lead to feelings such as depression, anxiety, and mood swings such as swift changes between depression and euphoria.

## Overview

Unrequited love can result in obsessive behavior such as stalking and even transform into hostility toward the object of desire if the love is rejected. These sorts of behavior can lead the afflicted person to be seen as "perverted" or to a lesser extent, simply "creepy". Conversely, unrequited love has also been the inspiration for and topic of many great works of art. Such works have brought hope and inspiration to the lovelorn and romantically-inclined for centuries. Whether a particular case of unrequited love is interpreted by an observer (or by the love's object) as being sweet or creepy is a complex and subjective issue.

Being in unrequited love can be torturous, but it can simultaneously be a source of great joy, sometimes providing the lover a sense of fulfillment for having somebody to love, even

though that love is not returned. The lover may feel this satisfaction is "worth" the emotional duress they must suffer. They may prefer to stay in love rather than move on.

Although unrequited love can last a very long time—many years, or even decades—the lover's feelings usually reach a breaking point as they continue to deepen. The love typically ends either when the lover receives reciprocation from the loved, the feelings subside, the lover acknowledges that their feelings will never be returned, or the lover channels their devotion towards another, more reciprocative object.

## In literature

Perhaps the most famous example of unrequited love is that of Dante Alighieri for Beatrice Portinari, with whom he apparently spoke only twice in his life, the first time when he was nine years old and she was eight. Although both went on to marry other people, Dante nevertheless regarded Beatrice as the great love of his life and his "muse" and made her the guide to Heaven in his work The Divine Comedy. Additionally, all of the examples in Dante's manual for poets, La Vita Nuova, are about his love for Beatrice. The prose which surrounds the examples further tells the story of his lifelong devotion to her.

Still earlier is the Roman elegiac poets, in which unrequited love is a common theme. Catullus is most famous for his love affair with Lesbia, in which around 50 epigrams display the full circle of emotion in an ultimately one-sided relationship. Throughout, Catullus realises he must break free, but lacks the will to do so.

Another classic example of unrequited love in literature is the romance between Don Quixote and Dulcinea in Don Quixote, by Miguel de Cervantes (1547-1616). Don Quixote, who believes he is a knight, imagines that he serves a noblewoman named Dulcinea. Unfortunately, the object of his desire is actually an uncomely peasant in his town, and his love for her is not returned. Her name has come to be a metaphor for unrequited love, in the sense, "That woman is my Dulcinea."

Not much later than *Don Quixote*, Shakespeare touches on the topic, in his play A Midsummer Night's Dream. A more threatening unrequited lover, Roderigo, is shown in Othello. The classic French play "Cyrano de Bergerac", by Edmond Rostand, is about a brilliant swordsman and poet who is in unrequited love with his cousin for decades. In addition, French literary author Victor Hugo's two most famous works' Notre-Dame-de-Paris and Les Miserables feature characters (namely those of, from Notre-Dame-de-Paris; Quasimodo, Esmeralda, Frollo and Gringoire) and the character of Eponine, the street-waif who later sacrfices her life to save the man she loves, from Les Miserables.

Gaston Leroux's character Erik the Opera Ghost from The Phantom of the Opera, who was born hideously deformed (said to have looked like a 'Living Corpse') and yet whom falls for the young soprano Christine Daae who, it turns out, also loves another man - the Viscount Raoul de Chagny.

Unrequited love is the most potent theme in Charles Dickens' Great Expectations, manifested mostly in the character of Pip. The Tenant of Wildfell Hall by Anne Bronte, contains an unrequited love subplot: the efforts of Mr. Hargrave to win Helen Graham.

At around the same time, the poet Abraham Cowley wrote:

"A mighty pain to love it is,

And 'tis a pain that pain to miss;

But of all pains, the greatest pain

It is to love, but love in vain."

The Slovene poet France Prešeren wrote a devastatingly beautiful sonnet cycle dedicated to his unhappy love for Julija Primic.

T.S. Eliot writes of the unrequited love of Prufrock in a number of his poems preceding The Waste Land, in an ultimately very depressive and negative style.

F. Scott Fitzgerald offers his ideas on unrequited love in The Great Gatsby, wherein the main character Jay Gatsby builds wealth through alcohol smuggling during prohibition to try and lure back his one time lover Daisy. However, her shallowness, while allowing physical consummation does not provide the emotional security that Gatsby is seeking.

And then, of course, there is Charles Schulz; his Peanuts character Charlie Brown suffers from unrequited love for the Little Red-Haired Girl, as does Lucy van Pelt for Schroeder, Sally Brown for Linus van Pelt, and Linus for his teacher Ms.Othmar. Charlie Brown famously notes in one strip:

"Nothing quite takes the taste out of peanut butter like unrequited love."

## In music

Unrequited love has been a topic used repeatedly by musicians for decades. Blues artists incorporated it heavily; it is the topic of B.B. King's "Lucille" and "The Thrill is Gone," Ray Charles' "What'd I Say" and many early and later blues songs. Eric Clapton's band Derek and the Dominos even devoted a whole album to the topic, Layla & Other Assorted Love Songs, which included such famous songs as "Layla" and "Bell Bottom Blues". Many Rock n' Roll musicians also based songs on unrequited love; from The Eagles all the way to Led Zeppelin, almost every classic rock band has at least one song on the topic. The exact term may be found in the lyrics of Ritchie Blackmore's Rainbow 1995 song "Insatiable", among others.

Modern Rock musicians such as Weezer, Coldplay (notably the song "Shiver") and The Killers are some of the many who still continue this trend today. Although most rap and hip hop artists rarely dabble with such a subject, many R&B artists such as Usher and R. Kelly have written songs about it. The English band Aqualung has also written a song, entitled, "Strange and Beautiful", which was featured in the sound-track to the 2004 film Wicker Park, in which the singer spends much of their life secretly in love with an unspecified person, eventually resolving to quietly prove his or her affections in the hopes of reciprocation.

In the musical *Les Miserables*, based on the novel of the same name, one of the most well-known songs is "On My Own", a vivid account of the crushing loneliness felt by unrequited lovers. In this song Eponine describes the division of her world between her fantasies of life with Marius and the reality of his disinterest. Such fantasies are a common, if not integral component of an unrequited love affair. She is painfully aware that she is marginal in Marius' life, singing,

"Without him

The world around me changes

The trees are bare and everywhere
The streets are full of strangers"
And, later, contrasting this with,
"Without me
His world would go on turning
A world that's full of happiness
That I have never known"

Despite most rappers portraying themselves as being able to get women easily, rapper Slug from Atmosphere tells it how it is to suffer from unrequited love, not only from one individual, but from an entire ilk. He states in *Like Today,*

"from Anne Landers, to Ani DiFranco to Orphan Annie
I love all women, but most of them just can't stand me."

## On the web

The website eCRUSH, as well as other similar services, offers to help the love-shy initiate romantic relationships without fear of unrequited love. It does this by adding a layer of anonymity to the process of finding out whether the object of the user's crush is also interested in him or her. In practice, however, the process operates somewhat like a chain letter with the purpose of driving large numbers of visitors to the website. The veracity of "matches" found by the site is dependant on all users entering the addresses of people they are interested in, rather than trying to guess who is interested in them.

In 1995, very early in the days of the World Wide Web, Joe Loong created a satirical website called "Joelogon's Foolproof Guide to Making Any Woman Your Platonic Friend". The site features sarcastic and bitter commentary about experiences in which one party wishes for a romantic relationship, but the other party wants to "just be friends". Before long, Joe began posting comments and stories from visitors to the site. The stories span the entire "sweet" to "creepy" range, and can be a great source of commiseration and perspective for those who are trying to cope with unrequited love.

## Books


- *Loves me, loves me not: the ethics of unrequited love* / Laura Smit., 2005
- *The handbook of sexuality in close relationships* / John H Harvey., 2004
- *The Genesis of sex: sexual relationships in the first book of the Bible* / O Palmer Robertson., 2002
- *Interpersonal rejection* / Mark R Leary, 2001
- *The dark side of close relationships* / Brian H Spitzberg., 1998
- *Breaking hearts: the two sides of unrequited love* / Baumeister, Roy., 1992


## See also

- Erotomania
- Limerence

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# Love styles

*Love styles* are models of lovers developed by Susan Hendrick and Clyde Hendrick. They identified six basic theories that people use in their interpersonal relationships:

Eros — a passionate physical and emotional love based on aesthetic enjoyment; stereotype of romantic love
Ludus — a love that is played as a game or sport; conquest
Storge — an affectionate love that slowly develops from friendship, based on similarity
Pragma — love that is driven by the head, not the heart; undemonstrative
Mania — highly volatile love; obsession; fueled by low self-esteem
Agape — selfless altruistic love; spiritual; motherly love

Hendrick and Hendrick found that men tend to be more ludic, whereas women tend to be storgic and pragmatic. Mania is often the first love style teenagers display. Relationships based on similar love styles were found to last longer. People often look for people with the same love style as themselves for a relationship.

## Eros

Akin to limerence, eros is literally the love of beauty. It is a highly sensual style of love. Erotic lovers choose their lovers by intuition or "chemistry." They are likelier to say they fell in love at first sight than those of other love styles.

Erotic lovers view marriage as an extended honeymoon, and sex as the ultimate aesthetic experience. They tend to address their lovers with pet names, such as "sweetheart" or "honey." An erotic lover can be perceived as a hopeless romantic. Those of other love styles may see erotic lovers as unrealistic, or trapped in a fantasy.

The advantage of erotic love is the sentimentality of it. The disadvantage is the inevitableness of the decay in attraction, and the danger of living in a fantasy world. In its extreme, eros can resemble naivete.

Examples of eros in movies include:

Blue Lagoon
Pretty Woman
Girl with a Pearl Earring (Film)

## Ludus

Ludic lovers are players. More interested in quantity than quality of relationships, ludic lovers want to have as much fun as possible. Ludic lovers choose their partners by playing the field, and quickly recover from break-ups.

Ludic lovers generally view marriage as a trap, and are the most likely of the love styles to commit infidelity. They might view children as a sign of fertility, or, if male, a confirmation of their masculinity. They address their lovers as "babe," or "studmuffin." Sex is a conquest or a sport, and they engage in relationships because they see them as a challenge.

The advantage of ludic love is excellent sexual technique. The disadvantage is the likelihood of infidelity. In its extreme form, ludic love becomes promiscuity.

Examples of ludus in movies include:

Dangerous Liaisons

Cruel Intentions

## Storge

Storgic lovers are friends first. Storgic love develops gradually out of friendship, and the friendship can endure beyond the breakup of the relationship. Storgic lovers choose their mates based on homogamy, and sometimes cannot pinpoint the moment that friendship turned to love. Storgic lovers want their significant others to also be their best friends.

Storgic lovers place much importance on commitment, and find their motivation to avoid committing infidelity is to preserve the trust between the partners. Children and marriage are seen as legitimate forms of their bond. Sex is of lesser importance than in some of the other love styles.

The advantage of storgic love is the level of intimacy between the partners. The disadvantage is boredom and lack of passion.

Examples of storge in movies include:

When Harry Met Sally

Love and Basketball

## Pragma

Pragmatic lovers are practical. Pragmatic lovers think rationally and realistically about their expectations in a partner, and select them via comparison shopping or shopping-list love. Pragmatic lovers want to find value in their partners, and ultimately want to work with their partner to reach a common goal.

Pragmatic lovers will avoid infidelity to avoid adverse consequences, and carefully weigh the costs and rewards of a relationship. Pragmatic lovers view sex as a reward or a means of procreation, and view marriage and children as potential liabilities and assets.

The advantage of pragmatic love is practicality and realism. The disadvantage is undemonstrativeness and lack of emotion. In its extreme form, pragma can become prostitution.

Examples of pragma in books and movies include:

Ordinary People

Charlotte in Pride and Prejudice

### Mania

Manic lovers often have low self-esteem, and place much importance on their relationship. Manic lovers speak of their partners in possessives and superlatives, and feel they "need" their partners. Love is a means of rescue, or a reinforcement of value. Manic lovers often discover their partners by haphazard means.

Manic lovers will avoid committing infidelity if they fear discovery. They view marriage as ownership, and children as either competition or a substitute for their lover. Sex is a reassurance of love. Manic lovers are often anxious or insecure, and can be extremely jealous. Manic lovers respond well to therapy, and often grow out of this style of love.

The advantage of manic love is intensity. The disadvantage is jealousy, obsessiveness, and insatiability. In its extreme, mania becomes addiction or codependency.

Extreme examples of mania in movies include:

Fatal Attraction
American Beauty (1999 film)
Swim Fan
Taxi Driver

### Agape

Agapic love is self-sacrificing, all-encompassing love. Agapic lovers are often spiritual or religious people. Agapic lovers view their partners as blessings, and wish to take care of them.

Agapic lovers will remain faithful to their partners to avoid causing them pain, and will often wait patiently for their partners after a break-up. Marriage and children are sacred trusts, and sex is a gift between two people. Agapic love is unconditional. Agapic lovers can eventually grow to feel they have been taken advantage of, and feel they've been used.

The advantage of agapic love is its generosity. The disadvantage is its guilt-tripping nature. In its deviant form, agape becomes martyrdom.

Examples of agape include:

The Gift of the Magi, by O Henry
Penelope in The Odyssey

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## Courtly love

**Courtly love** is a system of attitudes, myths, beliefs and rules especially prevalent in medieval literature. It governed the real and imagined behavior of knights and their ladies as they pursued one another in a flirting and adulterous relationship which was supposed to flatter the lady and elevate, ennoble, and energize the knight.

## Background

**Courtly love** was a particular ideal and practice during the Middle Ages in Europe, which had its origins in courtly circles of Aquitaine, where William IX, Duke of Aquitaine, was one of the first troubadour poets, of Provence. Courtly love was one aspect of a renewed pleasure in the refinements of the better kind of life, evidenced in the "delightful understanding" or gai saber of the Provençal poets, beginning about the time of the First Crusade.

In essence, courtly love was a formalized system of admiration and courtship, modeled after feudal obligations of fealty translated to the part of a "gentle" knight towards an unavailable lady, usually a person married to someone other than the admirer, and generally of higher status. Courtly love was grounded in the idea that a noble man would dedicate his life to the love of a lady. Such a love could not exist within marriage, it was believed, but had to be love from afar, but not so distant that it could not also include consummation. As the etiquette of courtly love became more complicated, the knight might wear the colors of his lady: blue or black were the colors of faithfulness; green was a sign of unfaithfulness. Salvation, previously found in the hands of the priesthood, now came from the hands of one's lady. In some cases, there were also women troubadours who expressed the same sentiment for men.

The courtly love tradition was in many respects non-Christian, providing an alternative to the love of God as taught by the Church, and placing salvation in the love of a lady (or man). Marriage had only recently been made a sacrament of the Church, at the Fourth Lateran Council, 1215, and within Christian marriage, the only purpose was procreation, with any sex beyond that purpose seen as non-pious. The ideal state of a Christian was celibacy, even in marriage. By the beginning of the 13th century, the ideas of courtly tradition were condemned by the church as heretical. The church channeled many of these energies into the cult of the Virgin Many; it is not a coincidence that the cult of the Virgin began in the 12th century as a counter to secular, courtly and lustful views of women. Francis of Assisi called poverty "his Lady".

The practices of courtly love had a civilizing effect on knightly behavior. It has been suggested that the prevalence of arranged marriages required other outlets for the expression of a more personal and romantic love. New expressions of a highly personal private piety in the 11th century were at the origins of what a modern observer would recognize as a personality, and the vocabulary of this piety was also transferred to the conventions of courtly love.

Thus feudalism, piety, and romantic love fused into a new culture, without precedents in Europe, one that was isolated, however, within a few aristocratic courts. Such refined feelings, the readers of Guillaume de Lorris's Roman de la Rose assumed, were not a matter for the peasant or townsman, whose natures were considered too coarse and who were too busy trying to survive to take part in elaborate courtship rituals. Later, a robust bourgeois "anti-courtly" literature in vernacular languages developed in the 14th century, when many of the new courtly elements, such as the yearnings of romantic love, had in fact already permeated the urban middle class.

Ideals of courtly love were expressed in the vernacular court poetry called the romans courtois, some of them set within the cycle of poems celebrating King Arthur's court (Tristan,

for example). This was a literature of leisure, directed for the first time in European history to a largely female audience. Eleanor of Aquitaine brought ideals of courtly love from Aquitaine first to the court of France, then to England, where she was queen to two kings. Her daughter Marie, Countess of Champagne brought courtly behavior to the Count of Champagne's court. There the late 12th century Andreas Capellanus wrote the tongue-in-cheek Art of Courtly Love and dedicated it to her, and Chrétien de Troyes introduced in her honor the love of Lancelot for Guinevere, in the romance *The Knight of the Cart*.

Particular standards of etiquette and custom were attached to courtly love, though these varied somewhat with region and time period. Sometimes the ideal love was chaste or Platonic admiration, with no intimation of an actual affair. In other cases, at least the *intention* of consummation was expressed, if only to lament the impossibility of the act. This ritual of walking the knife's edge between admiration and consummation is still seen in such Western European social practices as the seating of ladies at table next to gentlemen who are specifically *not* their husbands. In cultures not much influenced by the courtly love tradition, this would seem to be a scandalous and insulting invitation to disaster.

It was (sometimes hotly) debated whether possessive jealousy had any place in the pageant of courtly love, with proponents on both sides of the issue. In most cases, however, having the object of admiration was seen as raising and ennobling the holder of the passion.

Courtly love was perhaps most commonly expressed in the compositions of the troubadours and poets (later reflected in such forms as the sonnet), though it found expression in other such customs as the crowning of a "Queen of Love and Beauty" at a tournament, or the formal though unofficial "Courts of Love" presided over by prominent nobles, usually women. During later phases of the Middle Ages the practice increasingly became the topic of satire. The second half of the Romance of the Rose, the part written by Jean de Meung, is considered by some to be a parody on the subject, although it was actually written in the middle of the period. Whether parody or not, the Romance made a lasting impression and its imagery and characters continued to appear in works throughout the medieval period and into the Renaissance. While some feel that Courtly Love was primarily a literary convention, occasions such as Philip le Bon's Feast of the Pheasant in 1454 relied on parables drawn from courtly love to incite his nobles to swear to participate in an anticipated crusade. Well into the 15th century numerous actual political and social conventions were largely based on formulas dictated by the "rules" of courtly love.

More recent writers, taking literary conventions at face value, have postulated that courtly love may have involved elements of what would today be called fetishism and masochism.

## Stages of Courtly Love

(Adapted from Barbara Tuchman[1] )

- Attraction to the lady, usually via eyes/glance
- Worship of the lady from afar
- Declaration of passionate devotion
- Virtuous rejection by the lady
- Renewed wooing with oaths of virtue and eternal fealty
- Moans of approaching death from unsatisfied desire (and other physical manifestations of lovesickness)
- Heroic deeds of valor to win the lady's heart
- Consummation of the secret love
- Endless adventures and subterfuges to avoid detection
- A catastrophe

## Further reading


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1. ‘ Tuchman, Barbara Wertheim. *A Distant Mirror: the Calamitous 14th Century.* New York: Knopf, 1978. ISBN 0-394-40026-7.


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# Romantic love

**Romantic love** is a form of love that is often regarded as different from mere needs driven by sexual desire, or lust. Romantic love generally involves a mix of emotional and sexual desire, as opposed to Platonic love. There is often, initially, more emphasis on the emotions than on physical pleasure.

Romantic love can be returned or unrequited. In the former case, the mutual expressions of love can lead to marriage or to the establishment of a permanent relationship, which in most cases will include passionate sexual love. Where the love is one-sided (unrequited), damage to the esteem and/or the psychological welfare of the spurned lover can result.

One aspect of romantic love is the randomness of the encounters which lead to love. It may be for this reason that some in Western society have historically emphasized romantic love far more than other cultures in which arranged marriages are the rule. However, the globalization of Western culture has spread Western ideas about love and romance.

Romantic love became a recognized passion in the Middle Ages, when in some cases insurmountable barriers of morality or convention separated the lovers. The effect of physical attraction and impossibility of intimacy resulted in an excessive regard of the beloved as extremely precious. Winning the love, or at least the attention, of the beloved, motivated great efforts of many kinds, such as poetry, song or feats of arms.

In more modern times romantic love has been the theme of art and entertainment in all its forms. Some of the greatest poetry (e.g. Shakespeare's sonnets), opera (e.g. La Boheme), and literature (e.g. Pride and Prejudice) have romantic love as the main theme. Similarly much of more popular culture from theatre to film to popular music has romantic love at its heart.

Properties of romantic love purported by Western culture that might or might not appear elsewhere include:

- It must take you by surprise (the result of a random encounter).
- It cannot be easily controlled.
- It is not overtly (initially at least) predicated on a desire for sex as a physical act.
- If requited it may be the basis for a lifelong commitment.
- It is the highest form of self-fulfillment.

## Fantasy vs. Reality

While romantic love as discussed above is a dream of many, some claim that such love as is depicted in books and movies rarely, if ever, occurs. They point to the modern practice of dating, where often the goal is to have sexual intercourse as soon as possible instead of building a lasting relationship. Often, the rigorous demands of careers in the modern world rob people of the time to find such ideal companions, and mental disorders such as social anxiety disorder prevent people from approaching others.

A different type of romance is found in the modern-day Seduction Community, which consists of heterosexual men who practice and refine ways to emotionally and sexually seduce women. Practicioners such as David DeAngelo, Ross Jeffries, and Neil Strauss have commercialized the community's idea of seduction, selling books and DVDs on the topic. While the community defends its practices as building genuine relationships, others have criticized it as destroying the traditional concept of romantic love.

## See also

- marriage
- courtly love
- erotomania
- limerence
- Love-shyness

- personal relationship

## Reference

Denis de Rougemont, *Love in the Western World.* Pantheon Books, 1956.

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# Lust

**Lust** is any intense desire or craving, usually sexual although it is also common usage to talk of a *"lust for life"* or a *"lust for power"* or other goals.

As a sexual term, lust implies a sexual desire in and of itself, an erotic arousal and wish, or intense physical or sexual attraction or craving. In this sense, it is considered a vice by Christianity, and is listed as one of the seven deadly sins of Catholicism and its related denominations.

Some people see lust as the purest form of love. This viewpoint argues that being a pure emotional wish, based upon physical attraction, frees lust from the constraints of emotional *baggage* (or negative inner conceptual responses), and respects it for what it is, the direct emotional inner instinct and desire of one person, to carnally know and be intimate with another.

On the other hand, many people acknowledge that feelings of lust do not always imply feelings of love, and they make a strong distinction between the terms lust and love. Love in its pure form is said to be concerned with the well-being of the other, whereas lust in the average person is often more a product of their own libidinal urge than it is a product of a desire for the well-being of the objects of lust, although the two can certainly co-exist. Others, notably some asexuals, consider lust ultimately incompatible with, or unrelated to, love.

The aspect of lust as an *inappropriate* desire has led to its metaphorical extended use in other forms of desire to signify *overwhelming desire or craving*, such as a lust for power, success, or recognition. It has also been used in the sense of *intense eagerness or enthusiasm*, such as a lust for life.

## Derivation

The word derives from the Old English term for desire, and ultimately from the German word of the same spelling.

Obsolete uses include lust in the sense of pleasure, or relish.

## Catholicism's view and definition of lust

In Catholicism, lust is subdivided into six categories: fornication, adultery, rape, incest, seduction, and unnatural vice.

**Fornication** and **adultery** are similar in that they both pertain to having sex outside of marriage. They differ in that the former pertains to situations where neither partner is married, whereas the latter pertains to situations in which one or both partners are married, but not to each other.

**Rape** is the act of forcibly penetrating someone without their consent.

**Incest** is the act of sexual intercourse between individuals who are blood related, for example, those who are siblings, or between a parent and his or her child.

**Seduction** is the act of purposely inducing feelings of lust in someone else.

The **unnatural vice** consists of sexual acts that are sins against nature. This category is considered worse than the others because, while the others are sins against reason, the unnatural vice are sins against both reason and nature. The unnatural vice includes, but is not limited to, bestiality, which is considered the worst offense of lust, homosexual intercourse, masturbation, anal sex, oral sex, and any other form of non-unitive or non-procreative sexual gratification. However, some acts such as oral sex may be permitted in the context of marriage as foreplay, so long as it is used as a means and not as an end; the end, in this case, being that the man ejaculates inside the woman's vagina.

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# Love triangle

A **love triangle** refers to a romantic relationship involving three people. While it can refer to two people independently romantically linked with a third, it usually implies that each of the three people has some kind of relationship to the other two. The relationships can be friendships, romantic, familial (often siblings), or even pre-existing hatred between rivals. Addition of bisexual or homosexual characters adds many possible combinations of sexes, and of romantic and sexual interactions.

The term "love triangle" almost always implies that the arrangement is unsuitable to one or more of the people involved. A similar arrangement that is agreed upon by all parties is sometimes called polyamory, although polyamory usually implies sexual relations. Within the context of monogamy, love triangles are inherently unstable. Unrequited love and jealousy are common themes in love triangles.

A love triangle should not be confused with a ménage à trois, which refers to a sexual act involving three people.

Love triangles are an extremely popular theme in entertainment, especially romantic fiction, including opera, romance novels, soap operas, romantic comedies, Japanese comics and popular music.

## Examples

- The most famous example of a love triangle in English-language literature is likely that of King Arthur, Queen Guinevere, and the Knight of the Round Table Sir Lancelot du Lac. Lancelot came from France to join Arthur's court, and due to his great prowess soon became a close ally and friend of Arthur. However, Lancelot's attraction to Guinevere grew, and Guinevere, while truly fond of Arthur, could not seem to help but respond in kind. Because infidelity in a queen is considered treason, this liaison ripped Camelot and the country of England apart.

## Additional examples from various media

**Music**

Bizarre Love Triangle by New Order

**Television shows**

Marge Simpson - r Simpson - Artie Ziff from The Simpsons
Marge Simpson - r Simpson - Moe Szyslak from The Simpsons
Glen Quagmire - Cleveland Brown - Loretta Brown from Family Guy
Reducto - Norlisa - Black Vulcan from Harvey Birdman, Attorney at Law
Dawson Leery - Joey Potter - Jen Lindley from Dawson's Creek
Seth Cohen - Summer Roberts - Anna Stern from The OC
Marissa Cooper - Ryan Atwood - Luke Ward from The OC
Spike - Buffy Summers - *Angel from Buffy the Vampire Slayer/ *Angel.
Jack Shephard - Kate Austen - James "Sawyer" Ford from Lost

**Books**

Erik from The Phantom of the Opera - Christine Daae - Raoul de Chagny
Éowyn - Faramir - Gríma Wormtongue from The Lord of the Rings
Ethan Frome - Zenobia (Zeena) Frome - Mattie Silver from Ethan Frome by Edith Wharton
Esmerelda - Quasimodo - Phebus from "The Hunchback of Notre Dame"
Phuong - Fowler - Pyle from The Quiet American
Helen - Paris - Menelaus "The Iliad" by r
Sean Bateman - Lauren Hynde - Paul Denton "The Rules of Attraction" by Bret Easton Ellis
Charles Darnay - Lucie Manette - Sydney Carton from A Tale of Two Cities

**Comics**

Archie Andrews - Betty Cooper - Veronica Lodge from Archie Comics
Spider-Man/Peter Parker - Black Cat/Felicia Hardy - Mary Jane Watson from "Spider-Man"
Jean Grey - Cyclops - Wolverine from X-Men

**Anime / Manga**

Robotech: Rick Hunter - Lynn Minmay - Lisa Hayes
Tenchi Muyo!: Tenchi Masaki - Ayeka Jurai - Ryoko
Howdy/Maido - Dexter/Megane - Pashmina/Mafura from Hamtaro
Joey Wheeler (Katsuya Jonouchi in the manga and Japanese versions) - Mai Valentine (Mai Kujaku) - Valon from Yu-Gi-Oh! second series anime (Yu-Gi-Oh! Duel Monsters)
Ichigo Momomiya (Zoey Hanson) - Kish (Dren) - Masaya Aoyama (Mark) from Tokyo Mew Mew (Mew Mew Power)
InuYasha - Kagome Higurashi - Kikyo from InuYasha
InuYasha - Kagome Higurashi - Koga from InuYasha
Keitaro Urashima - Naru Narusegawa - Mutsumi Otohime from Love Hina
Tristan Taylor (Hiroto Honda) - Duke Devlin (Ryuji Otogi) - Serenity Wheeler (Shizuka Kawai) from Yu-Gi-Oh! second series anime (Yu-Gi-Oh! Duel Monsters)
Yugi Mutou - Dark Yugi (Yami Yugi in the English anime) - Anzu Mazaki (Téa Gardner) from the Yu-Gi-Oh! series
Takeru "T.K. Takaishi (Takeru Takaishi) - Hikari "Kari" Kamiya (Hikari Yagami) - Davis Motomiya (Daisuke Motomiya) from Digimon

Van - Hitomi - Allen from Vision of Escaflowne
Mai Tokiha - Yuuichi Tate - Natsuki Kuga from Mai-HiME
Kimagure Orange Road - Kyosuke Kasuga - Madoka Ayukawa - Hikaru Hiyama.

**Video games**

Cloud Strife - Aerith Gainsborough - Tifa Lockhart from Final Fantasy VII
Sora - Riku - Kairi from Kingdom Hearts
Cecil Harvey - Rosa Farrell - Kain Highwind from Final Fantasy IV

## See also

- Love
- Love rectangle

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# Love rectangle

**Love rectangle** is a somewhat facetious term to describe a romantic relationship that involves four people. It was almost certainly named in analogy to a love triangle. Many people use this term for a romantic relationship between two people that is complicated by the romantic attentions of two other people, but it is more frequently reserved for relationships where there are more connections. Minimally, both male characters usually have some current or past association with both female characters. These relationships need not be sexual; they can be friendships or familial relations. Both males and/or both females can also be friends, family members (frequently siblings) or sworn enemies. The addition of bisexual or homosexual characters can add romantic and/or sexual complexity.

The term "love rectangle" almost always implies that the arrangement is unsuitable to one or more of the people involved. A similar arrangement that is agreed upon by all parties is sometimes called polyamory.

The world "love" can be added to the front of other shapes to reflect romantic relationships involving more people, e.g. "love pentagon", etc.

## Examples

- In William Shakespeare's A Midsummer Night's Dream, there is a love rectangle between the characters Lysander, Demetrius, Helena, and Hermia. Demetrius is granted Hermia's hand in marriage by her father, but Hermia loves Lysander, and the two flee, intending to elope. Demetrius pursues the couple, and Helena pursues Demetrius, whom she has always loved. The fairy Puck, in trying to use magic to resolve the situation, temporarily transfers *both* mens' affections to Helena. Further tampering restores Lysander's love for Hermia. Demetrius, now in love with Helena, withdraws his claim on Hermia, and both couples are wed.
- In the anime Marmalade Boy, Miki (female), Yuu (male), Ginta (male), and Arimi (female) form one of the show's many love rectangles. Miki and Yuu become step-siblings, and begin to fall in love. Their budding relationship is noticed by Yuu's

ex-girlfriend Arimi, and Miki's friend Ginta. Ginta had harbored feelings for Miki for a long time, but accidentally missed his chance to express those feelings when Miki's love note fell into the hands of his friends, and Ginta denied he had feelings for her. Arimi hatches a plot to make the couple jealous by pretenting to date Ginta, but Arimi and Ginta soon develop real feelings for each other. Miki's and Yuu's parents also form a love rectangle, as Miki and Yuu are actually double step-siblings; the original couples met on vacation, decided to divorce and swap partners, and eventually marry each other.

- The movie Closer (film) contains a love rectangle. The characters played by Natalie Portman and Jude Law start romantically involved with each other, then Law's character falls for Julia Roberts's character, who is married to Clive Owen's character, who later seeks out Portman's character.

## See also

- love triangle

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# Crystallization

**Crystallization** is a concept, developed in 1822 by the French writer Stendhal, which describes the process, or mental metamorphosis, in which unattractive characteristics of a new love are transformed into perceptual diamonds of shimmering beauty. According to a quotation by Stendhal: *I call 'crystallization' that action of the mind that discovers fresh perfections in its beloved at every turn of events.*[1]

## Origin of term

In the summer of 1818 Stendhal took a recreational trip to the salt mines of Hallein near Salzburg with his friend and associate Madame Gherardi. Here they discovered the phenomenon of salt “crystallization” and used it as a metaphor for human relationships.

In the salt mines, nearing the end of the winter season, the miners will throw a leafless wintry bough into one of the abandoned workings. Two or three months later, through the effects of the waters saturated with salt which soak the bough and then let it dry as they recede, the miners find it covered with a shining deposit of crystals. The tiniest twigs no bigger than a tom-tit’s claw are encrusted with an infinity of little crystals scintillating and dazzling. The original little bough is no longer recognizable; it has become a child’s plaything very pretty to see. When the sun is shinning and the air is perfectly dry the miner of Hallein seize the opportunity of offering these diamond-studded boughs to travelers preparing to go down to the mine.[2]

## Story behind term

Along one particular trip into the 500-ft deep Salzburg mines, Stendhal and Madame Gherardi were introduced to an intelligent Bavarian officer who thereafter joined their

company. Soon enough, the officer began to become quite taken by Madame Gherardi. The officer, according to Stendhal, could be seen to be visually "falling in love" with her. What stuck Stendhal the most, as an undertone of madness which grew moment by moment in the discourse of the officer, was how the officer saw perfections in this woman which were more or less invisible to Stendhal's eyes. For example, he began to praise Madame Gherardi's hand, which had been curiously marked by smallpox in her childhood and had remained very pocked and rather brown.[3]

Stendhal reasoned 'how shall I explain what I see'? He wondered 'where shall I find a comparison to illustrate my thought.' Just at that moment Madame Gherardi was toying with a pretty branch covered with salt crystals which the miners had given her. The sun was shining (it was the third of August) and the little salt prisms glittered like the finest diamonds in a brightly-lit ballroom. From this observation, Stendhal formulated his concept of mental "crystallization" and thus set forth to explain it to Madame Gherardi, who was curiously unaware of officer's enhanced infatuation for her.

He told her, 'the effect produced on this young man by the nobility of your Italian features and those eyes of which he has never seen the like is precisely similar to the effect of crystallization upon that little branch of hornbeam you hold in your hand and which you think so pretty. Stripped of its leaves by the winter it was certainly anything but dazzling until the crystallization of the salt covered its black twigs with such a multitude of shining diamonds that only here and there can one still see the twigs as they really are.' That is, 'this branch is a faithful representation of la Ghita (Madame Gherardi) as viewed by the imagination of this young officer.'

Thus, according to Stendhal, the moment one begins to take interest in a person, one no longer sees him or her as they really are, but as it suits one to see them. According to this metaphor, one sees flattering illusions created by a nascent interest; illusions analogous to pretty diamonds hiding a leafless branch of hornbeam, perceived only by the eyes of the one falling in love.

## Process of crystallization

Stendhal describes or compares the "birth of love" in a new relationship as being a process similar or analogous to a trip to Rome. In the analogy, the city of Bologna represents *indifference* and Rome represents *perfect love*:

When we are in Bologna, we are entirely indifferent; we are not concerned to admire in any particular way the person with whom we shall perhaps one day be madly in love with; even less is our imagination inclined to overrate their worth. In a word, in Bologna "crystallization" has not yet begun. When the journey begins, love departs. One leaves Bologna, climbs the Apennines, and takes the road to Rome. The departure, according to Stendhal, has nothing to do with one's will; it is an instinctive moment. This transformative process actuates in terms of four steps along a journey:

1. **Admiration** – one marvels at the qualities of the loved one.
2. **Acknowledgement** – one notices the return affection of the charming person.
3. **Hope** – one envisions gaining the love of the loved one.
4. **Delight** – one exults in overrating the beauty and merit of the person he or she loves.

First, one admires the other person. Second, one acknowledges the pleasantness in having acquired the interest of a charming person. Third, hope emerges. In the fourth stage, one delights in overrating the beauty and the merit of the person whose love one hopes to win. This journey or crystallization process (shown above) was detailed by Stendhal on the back of a playing card, while speaking to Madame Gherardi, during his trip to Salzburg salt mine.

## Applications

Psychologist Dorothy Tennov describes the process as a transformation in which the loved one's characteristics are crystallized via mental events and neurological reconfigurations such that attractive characteristics are exaggerated and unattractive characteristics are given little or no attention.[4] She uses this basis for her description of a "limerent object", related to the concept of limerence.

## References

1. ‘ Stendhal Quotes Source: brainyquote.com
2. ‘ *Tennov, Dorothy (1979). Love and Limerence, Maryland: Scarborough House. ISBN 082862864.*
3. ‘ *Stendhal (1822). On Love, New York: Penguin Books. ISBN 014044307X.*

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# Limerence

**Limerence** is a state of mind characterized by intrusive thinking, longing, uncertainty, hope, misperception, fantasies, and passion. Limerence has been described as "having a crush," "**infatuation**," "passionate love," "puppy love", "romantic love," or "being **in love**." It is important to note that limerence is neither love nor sexual attraction, and love, sexual attraction, and limerence can all exist without each other or any or all of them can coexist together.

Limerence begins as a barely perceptible feeling of increased interest in a particular person, known as the *limerent object,* but one which, if nurtured by appropriate conditions, can grow to enormous intensity. In most cases it also declines, eventually to zero or to a low level. At this low level, limerence is either transformed through reciprocation or it is transferred to another person who then becomes the new limerent object. Under the best of conditions the waning of limerence through mutuality is accompanied by the growth of the emotional response more suitably described as love.

## Origins

The concept of limerence stems from the research of Dorothy Tennov, beginning in the mid 1960s. She interviewed and surveyed over 500 people on the topic of romantic love. In doing so, she set out to understand and to quantify that variety of "passionate love" as

described in Stendhal's 1822 classic *On Love* wherein the concept of crystallization was developed.[1]

Dorothy Tennov, while a professor of psychology at the University of Bridgeport, Connecticut, coined the term "limerence" in 1977, and first published it in her 1979 book *Love and Limerence: The Experience of Being in Love*. The word was pronounceable and seemed to her and two of her students to have a "fitting" sound.[2] "Limerent" is the subjective noun as well as the adjective form. The coinages are arbitrary; there is no specific etymology. The word is not completely accepted or found in all current dictionaries, but is nevertheless in use by psychologists and by others discussing romantic relationships.

## Components

Limerence has certain basic components:[3]

- intrusive thinking about the limerent object
- acute longing for reciprocation
- some fleeting and transient relief from unrequited limerence through vivid imagining of action by the limerent object that means reciprocation
- fear of rejection and unsettling shyness in the limerent object's presence
- intensification through adversity
- acute sensitivity to any act, thought, or condition that can be interpreted favorably, and an extraordinary ability to devise or invent "reasonable" explanations for why neutral actions are a sign of hidden passion in the limerent object
- an aching in the chest when uncertainty is strong
- buoyancy (a feeling of walking on air) when reciprocation seems evident
- a general intensity of feeling that leaves other concerns in the background
- a remarkable ability to emphasize what is truly admirable in the limerent object and to avoid dwelling on the negative or render it into another positive attribute.

### Limerent object perception

*Main article: crystallization (love).*

**Crystallization**, from Stendhal's 1822 work On Love, is a process in which the limerent object's attractive characteristics are emphasized and unattractive characteristics given little or no attention, or even seen as attractive. The attributes are not pure inventions, the existing features of the limerent object merely undergo enhancement. Objectively trivial aspects of the limerent object's appearance or behavior may be seized on and the good qualities endlessly re-visualized in the limerent consciousness. Neutral aspects of the limerent object are perceived as charming and delightful.

No matter what the limerent object does it can be interpreted favorably, at least up to a point. There is an amazing capacity to react positively to deficiencies. The limerent reaction may miss by a wide mark the truly important features or ignore serious problems in the limerent object.

### Intrusive thinking

During the height of limerence, thoughts of the limerent object are both persistent and intrusive. Limerence is first and foremost a condition of cognitive obsession. All events,

associations, stimuli, and experiences return thoughts to the limerent object with unnerving consistency. The constant thoughts about the limerent object define all other experiences. If a certain thought has no previous connection with the limerent object, immediately one is made.

Limerent fantasy is unsatisfactory unless rooted in reality. Sometimes it is retrospective; actual events are replayed from memory. This form predominates when what is viewed as evidence of possible reciprocation can be re-experienced. Otherwise, the long fantasy is anticipatory; it begins in the everyday world and climaxes at the attainment of the limerent goal. A limerent fantasy can also involve an unusual, often tragic, event.

The long fantasies form bridges between the limerent's ordinary life and that intensely desired ecstatic moment. The duration and complexity of a fantasy depend on the availability of time and freedom from distractions. The bliss of the imagined moment of consummation is greater when events imagined to precede it are possible. In fact they often represent grave departures from the probable.

It is not entirely pleasant, and when rejection seems likely the thoughts focus on despair. The pleasantness or unpleasantness of the state seems almost unrelated to the intensity of the reaction. Although the direction of feeling, i.e. happy versus unhappy, shifts rapidly, the intensity of intrusive thinking alters less rapidly, and alters only in response to an accumulation of experiences with the particular limerent object.

For example, fantasies may include 'rescuing' the limerent object from a situation of peril and being rewarded in some way implying reciprocation. Another example of limerent fantasy would include a limerent object proclaiming love in a climatic fashion, such as in dying moments.

**Fear of rejection**

Along with the emphasis on positive qualities perceived in the limerent object, and preoccupation with the hope for return of feelings, there is a fear that limerence will be met by the very opposite of reciprocation: rejection. Considerable self-doubt and uncertainty is experienced and it causes pain, but also enhances desire.

Limerent fear of rejection is usually confined to shyness in the presence of the limerent object, but it can also spread to situations involving other potential limerent objects, though generally it does not affect other spheres of life.

Although it appears that limerence blossoms under some forms of adversity, extreme caution, even immobility, and shyness based on fear of giving the limerent object an undesirable view can prevent a relationship from occurring even when both people are interested.

**Hope**

Limerence develops and is sustained when there is a certain balance of hope and uncertainty.

The base for limerent hope is not in objective reality but reality as it is perceived. The inclination is to sift through nuances of speech and subtleties of behavior for evidence of limerent hope. "Little things" are noticed and endlessly analyzed for meaning. The belief that the limerent object does not and will not reciprocate can only come about with great difficulty. Limerence can be carried quite far before acceptance of rejection is genuine.

Excessive concern over trivia may not be entirely unfounded. Body language can indicate a return of feeling. What the limerent object said and did is recalled with vividness. Alternative meanings of those behaviors are searched out. Each word and gesture is permanently available for review, especially those which can be interpreted as evidence in favor of "return of feeling." When objects, people, places or situations are encountered with the limerent object, they are vividly remembered.

**Physical effects**

The physiological correlations of limerence are heart palpitations, trembling, pallor, flushing, and general weakness. Awkwardness, stammering, shyness, and confusion predominate at the behavioral level. There is apprehension, nervousness, and anxiety due to terrible worry that any action may bring about disaster. Many of the commonly associated physiological reactions are the result of the limerent fear.

The super-sensitivity that is heightened by fear of rejection can get in the way of interpreting the limerent object's body language and lead to inaction and wasted opportunities. Bodily signals may be emitted that confuse and interfere with attaining the limerent object.

A condition of sustained alertness, a heightening of awareness and an enormous fund of energy to deploy in pursuit of the limerent aim develop. The sensation of limerence is felt in the midpoint of the chest. This is ecstasy at times of mutuality and despair at times of rejection.

**The Game**

No matter how intensely reciprocation is desired it cannot simply be asked for. To ask is to risk premature self-disclosure. The interplay is delicate, with the reactions of each person inextricably bound to the behavior of the other. Progression toward ecstatic mutuality may not involve externally created difficulties but feinting and parrying, minor deceptions, and falsehoods. The uncertainty required by the limerent reaction may often be merely a matter of perception.

Despite ideals and philosophy, a process begins that bears unquestionable similarity to a game. The prize is not trifling: reciprocation produces ecstasy. Whether it will be won, whether it will be shared, and what the final outcome may be depend on the effectiveness of actions and those of the limerent object; indeed on skill. Deviations from straightforward honesty become essential limerent strategies.

Fears lead to proceeding with a caution that will hopefully protect from disaster. Reason to hope combined with reason to doubt keeps passion at fever pitch and too-ready limerent availability cools. Open declaration of true feelings may stop the process. Limerent uncertainty as well as projection can be viewed as the consequence of the limerent inclination to hide feelings.

Because one of the invariant characteristics of limerence is extreme emotional dependency on the limerent object's behavior, the actual course of limerence must depend on the actions and reactions of both people. Uncertainty increases limerence; increased limerence dictates altered action which serves to increase or decrease limerence in the other according to the interpretation given. The interplay is delicate if the relationship hovers near mutuality; a subtle imbalance, constantly shifting, appears to maintain it. Each person knows who is more limerent.

**Sexuality**

Awareness of physical attraction plays a key role in the development of limerence, but is not enough to satisfy the limerent desire, and is seldom the main focus. The limerent object, in order to become the limerent object, must be a potential sex partner.

Limerence can be intensified after a sexual relationship has begun, and with more intense limerence there is greater desire for sexual intercourse. However, while sexual surrender once indicated for the most part the end of uncertainty in the limerent object, in modern times this is much less frequent.

Sexual fantasies are distinct from limerent ones. Limerent fantasy is rooted in reality and is intrusive rather than voluntary. Sexual fantasies are under more or less voluntary control and may also involve strangers, imaginary individuals, and situations that could not take place. People can become aroused by the thought of sexual partners, acts, and situations that are not truly desired, whereas every detail of the limerent fantasy is passionately desired to actually take place.

Limerence sometimes increases sexual interest in other partners when the limerent object is unreceptive or unavailable, such as married people finding sex with their spouses more pleasurable when they become limerent over someone else.

The limerent anxieties and shyness may interfere with sexual functioning. The continual concern to appear at the very best is not always compatible with the immodest behaviors and poses that arise in sexual situations.

## Limerent reaction

The **limerent reaction** is a composite reaction; that is, it actually describes a unique *series* of reactions. These reactions occur only where misperceptions meet adversity in the context of a romance. Perhaps because of this unique specificity, limerent reactions can be uniquely quantified and predicted according to the schema described below.

"Adversity" may be a miscue, in that the adversity may be superficial or deep, internal or external, so that an individual may generate deep adversity where none exists. Also "romance," as it were, need not be present in any genuine way for a limerent reaction to proceed. In the worst-case scenario, then, an invented relationship undergoes imagined adversity, initiating a limerent reaction that accelerates in a vaccuum. In any case, the limerant reaction describes what amounts to inappropriate perseverence. Limerence just does not seem to develop in normal, happy relationships. Something, somehow, has to go wrong.

The course of limerence is a rise to a more intrusive thinking pattern. This is invariably an expectant and often joyous period with the initial focusing on the limerent object's admirable qualities: crystallization. Then, under appropriate conditions of hope and uncertainty, the limerence intensifies further. At peak crystallization almost all waking thoughts revolve around the limerent object. Subsequently the "reaction" may peak for days or weeks, or it may begin to undergo a final decline, or it may drop and then rise again one or more times before the decline that almost always follows sooner or later. This reactionary process actuates according to following six steps:

1. The *limerent reaction* begins at a point discernible at the time and later recalled. Sexual attraction need not be experienced, although (a) the person is a potential

sexual partner, and (b) the initial "admiration" may be, or seem to be, primarily physical attraction.

2. Once limerence begins, thinking about the limerent object increases and considerable pleasure is received from the process. There is an initial phase in which buoyancy, elation, and freedom are felt, which is ironic for this appears to be the beginning of an essentially involuntary process. Attraction may be to more than one potential limerent object. The reaction is believed to be because of the limerent object's fine qualities.
3. With evidence of reciprocation from the limerent object a state of extreme pleasure, even euphoria, is enjoyed. Thoughts are mainly occupied with considering and reconsidering what is attractive in the limerent object, replaying whatever events may have thus far transpired with the limerent object, and appreciating personal qualities which are perceived as possibly having sparked interest in the limerent object.
4. Involvement increases if obstacles are externally imposed or if the limerent object's feelings are doubted. Only if the limerent object were to be revealed as highly undesirable might limerence subside. Usually with some degree of doubt its intensity rises further, and the stage is reached at which the reaction is virtually impossible to dislodge. This is called crystallization. The doubt and increased intensity of limerence undermine former self-satisfaction. There is inordinate fear of rejection.
5. With an increase in doubt coupled with reason to hope that reciprocation may indeed occur everything becomes intensified, especially intrusive thinking. Either in a joyful or a despairing state, fantasies are preferred to virtually any other activity unless it is (a) acting in a way that seems to help obtain the limerent object, or (b) actually being in the presence of the limerent object. The motivation to attain a "relationship" (mating, or pair bonding) continues to intensify so long as a proper mix of hope and uncertainty exist.
6. At any point in the process, if reciprocation is perceived, the degree of involvement ceases to rise, until uncertainty returns. Usually what might be an obvious sign of interest to a neutral observer is not so obvious. Games in which the timid partners attempt to conceal from each other the full nature of the reaction that has seized them, the inevitable differences between their lifestyles, or "lover's spats" prevent full reciprocation in each other's eyes and allow the intensity to continue to increase.

Tennov estimates, based on both questionnaire and interview data, that the average limerent reaction duration, from the moment of initiation until a feeling of neutrality is reached, is approximately three years. The extremes may be as brief as a few weeks or as long as a lifetime. When limerence is brief, maximum intensity may not have been attained. Limerence generally lasts between 18 months and three years, but further studies on unrequited limerance have suggested longer durations, with lengths lasting no less than three years. [4]

## Bond varieties

Once the *limerent reaction* has initiated, one of three varieties of **bonds** may form, defined over a set duration of time, in relation to the experience or non-experience of limerence. The constitution of these bonds may vary over the course of the relationship, in ways that may either increase or decrease the intensity of the limerence. The basis and interesting characteristic of this delineation made by Tennov, is that based on her research and interviews with people, all human bonded relationships can be divided into three varieties being defined by the amount of limerence or non-limerence each partner contributes to the relationship:

1. **Affectional bond:** define relationships in which neither partner is limerent.
2. **Limerent-Nonlimerent bond:** define relationships in which one partner is limerent.
3. **Limerent-Limerent bond:** define relationships in which both partners are limerent.

*Affectional bonding* characterize those affectionate sexual relationships where neither partner is limerent; couples tend to be in love, but do not report continuous and unwanted intrusive thinking, feeling intense need for exclusivity, or define their goals in terms of reciprocity. These types of bonded couples tend to emphasize compatibility of interests, mutual preferences in leisure activities, ability to work together, and in some cases a degree of relative contentment. The bulk of relationships, however, according to Tennov, are those between a limerent person and a nonlimerent other, i.e. *limerent-nonlimerent bonding*. These bonds are characterized by unequal reciprocation. Lastly, those relationship bonds in which there exists mutual reciprocation are defined as *limerent-limerent bondings*.

Tennov argues since limerence itself is an "unstable state" that mutually limerent bonds would be expected to be short-lived; mixed relationships probably last longer than limerent-limerent relationships; and affectional bondings tend to be characterized as "old marrieds" whose interactions are typically both stable and mutually gratifying. Since Tennov, however, only interviewed one member of the bonded pair, during her research, these predictions remain tentative.[5]

## Distinctions from love and sex

Love, in most of its meanings, involves concern for the other person's welfare and feeling. Affection and fondness have no objective; they simply exist as feelings in which the lover is disposed toward actions to which the recipient might or might not respond. In contrast, limerence demands return. Other aspects of the limerent's life, including love, are sacrificed on behalf of the all-consuming need. While limerence has been called love, it is not love. Limerence is also not sexual attraction. Sex is neither essential nor adequate to satisfy the limerent need. Interestingly, from Tennov's survey of 500 people, only 73 percent of the females and 51 percent of the males agreed with the statement *"I enjoy sex best when I am in love with my partner."* [6]

## References

1. *' Tennov, Dorothy (1979). Love and Limerence, Maryland: Scarborough House. ISBN 082862864.*

2. ‘ ibid p 3 *Love and Limerence* is dedicated to the memory of Stendhal
3. ‘ ibid p 74
4. ‘ http://www.tennov.com/bookr/QnA.html
5. ‘ Tennov, *Love and Limerence* p 130-140
6. Tennov, D. *Love and Limerence: the Experience of Being in Love*. New York: Scarborough House, 1999.
7. Tennov, D. *A Scientist Looks at Romantic Love and Calls It "Limerence": The Collected Works of Dorothy Tennov*. Greenwich, CT: The Great American Publishing Society (GRAMPS)

## See also

- Romantic love
- Love-shyness
- Unrequited love

## Further reading

- Sappho, "The Ode to Anactoria."
- Andreas Capellanus, "*De Arte Honeste Amandi*."
- Gary Chapman, "The Five Love Languages"
- William Shakespeare, *Romeo and Juliet*

| Up | Erotomania

# Erotomania

**Erotomania** is a rare disorder in which a person holds a delusional belief that another person, usually of a higher social status, is in love with them.

Erotomania is also called **de Clerambault's syndrome**, after the French psychiatrist Gaëtan Gatian de Clerambault (1872 - 1934) who published a comprehensive review paper on the subject (Les Psychoses Passionelles) in 1921.

## History

Early references to the condition can be found in the work of Hippocrates, Erasistratus, Plutarch and Galen. In the psychiatric literature it was first referred to in 1623 in a treatise by Jacques Ferrand (*Maladie d'amour ou Mélancolie érotique*) and has been variously called "old maid's psychosis", "erotic paranoia" and "erotic self-referent delusions" until the common usage of the terms erotomania and de Clerambault's syndrome.

Berrios and Kennedy (see references) have outlined several periods of history through which the concept of erotomania has changed considerably:

- *Classical times – early eighteenth century*: General disease caused by unrequited love
- *Early eighteenth – beginning nineteenth century*: Practice of excess physical love (akin to nymphomania or satyriasis)
- *Early nineteenth century – beginning twentieth century*: Unrequited love as a form of mental disease
- *Early twentieth century – present*: Delusional belief of "being loved by someone else"

## Contemporary syndrome

The core of the syndrome is that the affected person has a delusional belief that another person, usually of higher social status, is secretly in love with them. The sufferer may also believe that the subject of their delusion secretly communicates their love by subtle methods such as body posture, arrangement of household objects and other seemingly innocuous acts. The object of the delusion usually has little or no contact with the delusional person, who often believes that the object initiated the fictional relationship.

Occasionally the subject of the delusion may not actually exist, although more commonly subjects are media figures such as popular singers, actors and politicians. Erotomania has been cited as one cause for stalking or harassment campaigns. The assassination attempt of Ronald Reagan by John Hinckley, Jr. was reported to have been driven by an erotomanic delusion that the death of the president would cause actress Jodie Foster to publicly declare her love for Hinckley.

Late night comedian David Letterman and retired astronaut Story Musgrave were the targets of delusional Margaret Mary Ray, and other celebrities, such as Madonna, Steven Spielberg, Barbara Mandrell, and Linda Ronstadt also have been targets of stalkers suffering from erotomania.

The term erotomania is sometimes used in a less specific clinical sense meaning excessive pursuit of or preoccupation with love or sex.

Erotomanic delusions are typically found as the primary symptom of delusional disorder, or in the context of schizophrenia.

## Erotomania in fiction

The Booker Prize winning author Ian McEwan based the novel Enduring Love around the theme of a science writer who is harassed by an erotomanically deluded person.

In the book Diary of a Madman by Nikolai Gogol, the main character suffers from erotomania.

Erotomania was the cause of Angélique's (portrayed by Audrey Tautou) institutionalization in the 2002 film *He Loves Me... He Loves Me Not* (*À la folie... pas du tout*).

The episode *Broken Mirror* of the television show *Criminal Minds* deals with erotomania.

"Erotomania" is the title of an instrumental on Progressive Metal band Dream Theater's third album, *Awake*, released in 1994.

## References


- Berrios, G.E. & Kennedy, N. (2003) Erotomania: A conceptual history. *History of Psychiatry*, 13, 381-400.
- Fitzgerald, P. & Seeman, M.V. (2002) Erotomania in women. In J. Boon and L. Sheridan (eds) *Stalking and sexual obsession: Psychological perspectives for prevention, policing and treatment.* John Wiley and Sons Ltd. ISBN 0471494593
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# Love letter

A **love letter** (French: **billet doux**) is a popular way to express feelings of love in written form. Sometimes sent in the mail, and increasingly, by electronic mail. The letter may comprise anything from a short and simple message of love to a lengthy explanation of feelings.

Sometimes letters are more preferable than face-to-face contact, because they can be written when and as the thoughts come to the author. This allows an expression of feelings that may not otherwise come to hand orally in the object's presence. Further, expressing strong emotional feelings to paper or some other permanent form can be an expression within itself of desire and the importance of the object and the subject matter. The expression of feelings may be made to an existing love or in the hope of establishing a new relationship. The increasing rarity and consequent emotional charm of personal mail may also serve to emphasize the emotional importance of the message.

As with any letter, a love letter could be written in any structure or style. One historically popular method is as a sonnet or other form of poem. William Shakespeare's sonnets are often cited as good examples of how to write emotional themes. There have been published books collecting models and suggestions for love letters.

After the end of a relationship, returning love letters to the sender or burning them can symbolise the hurt felt.

Some stationery companies produce paper and envelopes specifically for love letters. Some of these are scented, though some people like to use their own perfume to strengthen the impact of the letter.

### See also

- St. Valentine's Day

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## Internet romance

**Internet romance** is a situation where two people are having a romantic relationship while communicating through the Internet. Meetings usually occur a considerable time after the two parties first meet on-line.

People may meet through online dating services, in online games, or through chat rooms and forums, which may or may not be themed around relationships.

One advantage in developing a romance on the Internet is the fact that by the limitations of the net itself, it encourages people to have to focus on each other's personalities. In the absence of the physical stimulation of real life interaction, people have to communicate with words to get to know one another. Many Internet romances do successfully turn into real life relationships, and those couples also reap the advantage of already knowing each other's personalities and having also learned to communicate well together. In those aspects, a couple whose romance first began online will be ahead of that of two people meeting for the first time in real life who have not had the advantage of that prior Internet communication time. When you meet someone you have known for a length of time online, you are meeting a person who is at the same time both a stranger and also very familiar.

**Criticism** of internet romance has always been around. Most people are implied it is for the lonely or desperate. Others note that it is highly dangerous, as the person in the relationship might not be what they seem. People in internet relationships can also cheat on their "significant other" easily, seeing as in most cases of internet romance there are no physical repercussions.

### See also

- Online dating service
- Internet friendship
- Love
- Friendship
- Relationships
- Penpals

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# Saint Valentine's Day

**Saint Valentine's Day** falls on February 14, and is the traditional day on which lovers let each other know about their love, by sending Valentine's cards, which are often anonymous. The history of Valentine's day can be traced back to a Catholic Church feast day, in honor of Saint Valentine. The day's associations with romantic love arrived after the High Middle Ages, during which the concept of courtly love, which had a large impact on the modern Western conception of love, was formulated.

The day is now most closely associated with the mutual exchange of love notes in the form of "Valentines". Modern Valentine symbols include the heart-shaped outline and the figure of the winged Cupid. Since the 19th century, the practice of hand writing notes has largely given way to the exchange of mass-produced greeting cards. The Greeting Card Association estimates that, world-wide, approximately one billion valentine cards are sent each year, making the day the second largest card-sending holiday of the year behind Christmas. The association also estimates that women purchase approximately 85 percent of all valentines.

## History

### February fertility festivals

The association of the middle of February with love and fertility dates to ancient times. In the calendar of Ancient Athens, the period between mid January and mid February was the month of Gamelion, which was dedicated to the sacred marriage of Zeus and Hera.

In Ancient Rome, the day of February 15 was Lupercalia, the festival of Lupercus, the god of fertility, who was represented by two half-naked young men, dressed in goat skins. As part of the purification ritual, the priests of Lupercus would sacrifice goats to the god, and after drinking wine, they chose two young men to run through the streets of Rome holding pieces of the goat skin above their heads, striking anyone they met with the goat hide. Young women especially would come forth voluntarily for the occasion, in the belief that being so touched would render them fruitful and bring easy childbirth.

According to the *Catholic Encyclopedia* (1908), at least three different Saint Valentines, all of them martyrs and all quite obscure, are mentioned in the early martyrologies under the date of February 14:

- a priest in Rome who suffered martyrdom in the second half of the 3rd century and was buried on the Via Flaminia.
- a bishop of Interamna (modern Terni) also suffered martyrdom in the second half of the 3rd century and was also buried on the Via Flaminia, but in a different location than the priest.
- a martyr in North Africa, about whom little else is known.

The connection between St. Valentine and romantic love is not mentioned in any early histories and is regarded by secular historians as purely a matter of legend (see below). The feast of St. Valentine was first declared to be on February 14 by Pope Gelasius I in 496. There is a widespread legend that he created the day to counter the practice held on Lupercalia of

young men and women pairing off as lovers by drawing their names out of an urn, but this practice is not attested in any sources from that era.

In the 19th century, relics of St. Valentine were donated by Pope Gregory XVI to the Whitefriar Street Carmelite Church in Dublin, Ireland, which has become a popular place of pilgrimage on February 14.

In 1969, as part of a larger effort to pare down the number of saint days of purely legendary origin, the Church removed St. Valentine's Day as an official holiday from its calendar.

**Valentine**

The influential Gnostic teacher **Valentinius** was a candidate for Bishop of Rome in 143. In his teachings, the marriage bed assumed a central place in his version of Christian love, an emphasis sharply in contrast with the asceticism of mainstream Christianity. Stephan A. Hoeller assesses Valentinius on the subject: *"In addition to baptism, anointing, eucharist, the initiation of priests and the rites of the dying, the Valentinian Gnosis mentions prominently two great and mysterious sacraments called 'redemption' (*apolytrosis*) and 'bridal chamber' respectively."*

**Medieval era**

The first recorded association of St. Valentine's Day with romantic love was in the 14th century in England and France, where February 14 was traditionally the day on which birds paired off to mate. This belief is mentioned in Geoffrey Chaucer's *Parlement of Foules* (1381). It was common during that era for lovers to exchange notes on this day and to call each other their "Valentines". A 14th century valentine is said to be in the collection of the British Library. It is probable that many of the legends about St. Valentine were invented during this period. Among the legends are ones that assert that:

- On the evening before St. Valentine was to be martyred for being a Christian, he passed a love note to his jailer's daughter that read, "From Your Valentine." During a ban on marriages of Roman soldiers by the Emperor Claudius II , St. Valentine secretly helped arrange marriages.

In most versions of these legends, February 14 is the date associated with his martyrdom.

One of the most famous, though often overlooked, mentions of Valentine's Day in literature is made by Ophelia during her insane speech in Act IV of Hamlet by William Shakespeare when she says the line "Tomorrow is Saint Valentine's Day."

**Valentine's Day in North America**

Valentine's Day was probably imported into North America in the 19th century with settlers from Britain. In the United States, the first mass-produced valentines of embossed paper lace were produced and sold shortly after 1847 by Esther Howland (1828 – 1904) of Worcester, Massachusetts. Her father operated a large book and stationery store, and she took her inspiration from an English valentine she had received. (Since 2001, the Greeting Card Association has been giving an annual "Esther Howland Award for a Greeting Card Visionary".)

In the United States in the second half of the 20th century, the practice of exchanging cards was extended to include the giving of all manner of gifts, usually from a man to a woman. Such gifts typically include roses and chocolates. In the 1980s, the diamond industry began to promote Valentine's Day as an occasion for giving jewelry.

The day has come to be associated with a generic platonic greeting of "Happy Valentine's Day."

Those without a significant other often speak with sarcasm by referring to Valentine's Day as Singles' Awareness Day.

Controversy was brought forth on 16 February 2004 when Nickelodeon aired an episode of Blue's Clues that was an obvious St. Valentine's Day special, yet was referring to the holiday as "Love Day". Nickelodeon was widely criticized for attempting to evade the Christian connotations concerning the Catholic St. Valentine.

In many North American elementary schools, students are required to give a Valentine card or small gift to everyone in the class. The greeting cards of these students often mention what they appreciate about each other. Though this practice has been criticized for possibly being irrelevant or inappropriate, it has continued for decades.

## Valentine's Day in other cultures

In Japan and Korea Valentine's Day has emerged, thanks to a concentrated marketing effort, as a day on which women, and less commonly men, give candy, chocolate or flowers to people they like. Rather than being voluntary however, this has become for many women – especially those who work in offices – an obligation, and they give chocolates to all their male co-workers, sometimes at significant personal expense. This chocolate is known as *giri-choko* (©Áç$^3$), in Japan, from the words *giri* (obligation) and *choko*, a common short version of *chokorto* (Áç$^3$ìüÈ), meaning chocolate. This is opposed to *honmei-choko*, which is given to a person that someone loves or has a strong relationship with. Friends (usually girls) exchange chocolate that is referred to as *tomo-choko*.

By a further marketing effort, a reciprocal day, called White Day has emerged. On this day (March 14), men are supposed to return the favour by giving something to those who gave them chocolates on Valentine's Day. Many men, however, give only to their girlfriends. Originally the return gift was supposed to be white chocolate or marshmallows (hence the name "White Day"). However, more recently men have taken the name to a different meaning, thus lingerie is quite a common gift.

In Korea, there is also an additional Black Day, held on April 14, when males who did not receive anything for Valentine's Day gather together to eat Jajangmyun (Chinese-style noodles in black sauce). In South Korea, there is also Pepero Day, celebrated on November 11, during which young couples give each other romantic gifts.

In Chinese Culture, there is a similar counterpart of the Valentine's Day. It is called "The Night of Sevens", on the 7th day of the 7th month of the lunar calendar; the last one being August 11, 2005 [2]. (A slightly different version of this day is celebrated in Japan as Tanabata, on July 7th (the same day, but transcribed to the solar calendar)). There is also another Chinese version of Valentine's Day on the 15th day of the 1st month of the lunar calendar. This is also the 'Last Day of Chinese New Year' where Chinese people celebrate Chinese New Year for as long as 15 days. During that day, girls traditionally write their name and address on a mandarin orange, and modern people will write their name, address, cellphone number and also e-mail and finally throw it onto a river to seek for a future lover. Boys will seek for these oranges to find their future lover. This tradition is still kept today.

In Persian Culture (Iran) this popular date is discreetly celebrated by most lovers despite the disapproval of such occasion by the hardline Islamic government as a copycat of the west, but Persian youths and adults manage to celebrate following the traditions of the west disregarding the limitations and restrictions imposed by the government.

According to Jewish tradition the 15th day of the month of Av (Tubeav) (usually late August) is the festival of love (hag haahava). In ancient times girls would wear white dresses and dance in the vineyards, where the boys would be waiting for them (Mishna Taanith end of Chapter 4). In modern Israeli culture this is a popular day to pronounce love, propose marriage and give gifts like cards or flowers.

In Brazil, there is no such day as Valentine's Day. Instead, on June 12, "Dia dos Namorados" (lit. "Day of the enamored", or "Boyfriend's/Girlfriend's Day") is celebrated. On this day, boyfriends and girlfriends, husbands and wives, exchange gifts (lingerie, chocolates, and more), cards and usually a flower bouquet. This day is chosen probably because it is one day before the Saint Anthony's day, there known as the *marriage saint*, when many single women perform popular rituals in order to find a good husband (or, more modernly, a boyfriend).

In Colombia, the "Día del amor y la amistad" (lit. "Love and Friendship Day") is celebrated on the third Friday and Saturday in September, because of commercial issues. In this country the Amigo secreto ("Secret friend") tradition is quite popular, which consists of randomly assigning to each participant a recipient who is to be given an anonymous gift (similar to the Christmas tradition of Secret Santa).

In Mexico, the "Día del amor y la amistad" is celebrated similar to Colombia but this one falls on February 14.

In Finland, Valentine's Day is called "Ystävänpäivä" which translates into Friend's day. As the name says the day is more about remembering your friends than your loved ones.

In Slovenia, a proverb says that St Valentine brings the keys of roots so on 14th February plants and flowers start to grow. Valentine's Day has been celebrated as the day when the first works in the vineyards and on the fields commence. It is also said that birds propose to each other or marry on that day. Nevertheless, it has only recently been celebrated as the day of love. The day of love is traditionally 12th March, the Saint Gregory's day. Another proverb says "Valentin - prvi spomladin" (Valentine — first saint of spring), as in some places (especially White Carniola) Saint Valentine marks the beginning of spring.

In Romania, the traditional holiday for lovers is Dragobete, which is celebrated on February 24. It is named after a character from Romanian folklore who was supposed to be the son of Baba Dochia. Part of his name is the word "drag" (dear), which can also be found in the word "dragoste" (love). In recent years, Romania has also started celebrating Valentine's Day, despite already having Dragobete as a traditional holiday. This has drawn backlash from many groups, particularly nationalist organizations like Noua DreaptÎ, who condemn Valentine's Day for being superficial, commercialist and imported Western kitsch.

In Norway, Valentines Day is known as "Valentinsdagen". It is not celebrated to a large extent, but some people take time to be romantic with their partner, or send a card to a secret love.

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# Love (cultural views)

This page contains cultural views on the topic of love.

## Cultural views

### Chinese

In contemporary Chinese language and culture, several terms or root words are used for the concept of "love":

- *Ai* () is used as a verb (e.g. *Wo ai ni*, "I love you") or as a noun, especially in *aiqing* (Å), "love" or "romance." In mainland China since 1949, *airen* (º, originally "lover," or more literally, "love person") is the dominant word for "spouse" (with separate terms for "wife" and "husband" originally being de-emphasized); the word once had a negative connotation, which it retains among many on Taiwan.
- *Lian* () is not generally used alone, but instead as part of such terms as "being in love" (Ç, *tan lian'ai*—also containing *ai*), "lover" (º, *lianren*) or "homosexuality" (', *tongxinglian*).
- *Qing* (Å), commonly meaning "feeling" or "emotion," often indicates "love" in several terms. It is contained in the word *aiqing* (Å); *qingren* (Åº) is a term for "lover".

In Confucianism, *lian* is a virtuous benevolent love. Lian should be pursued by all human beings, and reflects a moral life. The Chinese philosopher Mozi developed the concept of *ai* () in reaction to Confucian *lian*. *Ai*, in Mohism, is universal love towards all beings, not just towards friends or family, without regard to reciprocation. Extravagance and offensive war are inimical to *ai*. Although Mozi's thought was influential, the Confucian *lian* is how most Chinese conceive of love.

*Gnqíng* (Å), the feeling of a relationship. A person will express love by building good gnqíng, accomplished through helping or working for another. Emotional attachment toward another person or anything.

*Yuanfen* (ãý) is a connection of bound destinies. A meaningful relationship is often conceived of as dependent strong yuanfen. It is very similar to serendipity. A similar conceptualization in English is, "They were made for each other," "fate," or "destiny".

*Zaolian* (Simplified: éK, Traditional: é, pinyin: *zÎoliàn*), "puppy love" or literally "early love," is a contemporary term in frequent use for romantic feelings or attachments among children or adolescents. *Zaolian* describes both relationships among a teenaged boyfriend and girlfriend, as well as the "crushes" of early adolescence or childhood. The concept essentially indicates a prevalent belief in contemporary Chinese culture that due to the demands of their studies (especially true in the highly competitive educational system of China), youth should not form romantic attachments lest they jeopardize their chances for success in the future. Reports have appeared in Chinese newspapers and other media detailing the prevalence of the phenomenon and its perceived dangers to students and the fears of parents.

**Japanese**

In Japanese Buddhism, *ai* () is passionate caring love, and a fundamental desire. It can develop towards either selfishness or selflessness and enlightenment.

*Amae* (H), a Japanese word meaning "indulgent dependence", is part of the child-rearing culture of Japan. Japanese mothers are expected to hug and indulge their children, and children are expected to reward their mothers by clinging and serving. Some sociologists (most notably, Takeo Doi) have suggested that Japanese social interactions in later life are modeled on the mother-child amae.

Linguistically, the two most common words for love are *ai* and *koi* (K). Generally speaking, most forms of non-romantic love are expressed using the former, while romantic love is expressed using the latter. "Parental love", for example, is *oya no ai* (ªn), while "to be in love with" is *koi suru* (KY‹). There are of course exceptions. The word *aijin* (º) means "lover" and implies an illicit, often extra-marital relationship, whereas *koibito* (Kº) has the connotation of "boyfriend", "girlfriend", or "partner".

In everyday conversation, however, *ai* () and *koi* (K) are rarely used. Rather than using *ai shiteiru* (WfD‹) or *koi shiteiru* (KWfD‹) to say "I love you", for example, most Japanese would say *suki desu* (}MgY), which literally means "I like you" -- *suki* (}M) being the same word used to express preferences for food, music, etc., as in *sushi ga suki desu* (ÿøL}MgY), or "I like sushi." Rather than diluting the sentiment, however, the implied meaning of "love" is understood.

**Ancient Greek**

Greek distinguishes several different senses in which the word *love* is used. For example, ancient Greek has the words *philia*, *eros*, *agape*, *storge* and *xenia*. However, with Greek as with many other languages, it has been historically difficult to separate the meanings of these words totally. At the same time the ancient Greek text of the Bible has examples of the verb *agapo* being used with the same meaning as *phileo*.

*Agape* ($^{3}$qÀ· *agáp*) means *love* in modern day Greek. The term *s'agapo* means *I love you* in Greek. The word *agapo* is the verb *I love*. It generally refers to a "pure", ideal type of love rather than the physical attraction suggested by *eros*. However, there are some examples of *agape* used to mean the same as *eros*. It has also been translated as "love of the soul".

*Eros* (ÁÉÂ *érMs*) is passionate love, with sensual desire and longing. The Greek word *erota* means *in love*. Plato refined his own definition. Although eros is initially felt for a person, with contemplation it becomes an appreciation of the beauty within that person, or even becomes appreciation of beauty itself. Eros helps the soul recall knowledge of beauty, and contributes to an understanding of spiritual truth. Lovers and philosophers are all inspired to seek truth by eros. Some translations list it as "love of the body".

*Philia* ($Æ^{1}$»w± *philía*), means friendship in modern Greek, a dispassionate virtuous love, was a concept developed by Aristotle. It includes loyalty to friends, family, and community, and requires virtue, equality and familiarity. Philia is motivated by practical reasons; one or both of the parties benefit from the relationship.

*Storge* (ÃÄ¿$Á^{3}$® *storg*) means affection in modern Greek; it is natural affection, like that felt by parents for offspring.

*Xenia* (¾µ½¯± *philoxenía*), means hospitality in modern Greek, was an extremely important practice in ancient Greece. It was an almost ritualized friendship formed between

a host and their guest, who could previously be strangers. The host fed and provided quarters for the guest, who was only expected to repay with gratitude. The importance of this can be seen throughout Greek mythology, in particular r's *Iliad* and *Odyssey*.

**Latin**

The Latin language has several different verbs corresponding to the English word 'love'.

*Amare* is the basic word for *to love*, as it still is in Italian today. The Romans used it both in an affectionate sense, as well as in a Romantic or sexual sense. From this verb come *amans*, a lover, amator, 'professional lover', often with the accessory notion of lechery, and *amica*, 'girlfriend' in the English sense, often as well being applied euphemistically to a prostitute. The corresponding noun is *amor*, which is also used in the plural form to indicate 'love affairs' or 'sexual adventures'. This same root also produces *amicus*, 'friend', and *amicitia*, 'friendship' ed on mutual advantage, and corresponding sometimes more closely to 'indebtedness' or 'influence'). Cicero wrote a treatise called *On Friendship* (*de Amicitia*) which discusses the notion at some length. Ovid wrote a guide to dating called *Ars Amatoria* (*The Art of Lovers*), which addresses in depth everything from extramarital affairs to overprotective parents.

Complicating the picture somewhat, Latin sometimes uses *amare* where English would simply say *to like*; this notion, however, is much more generally expressed in Latin by *placere* or *delectare*, which are used more colloquially, and the latter of which is used frequently in the love poetry of Catullus.

*Diligere* often has the notion 'to be affectionate for', 'to esteem', and rarely if ever is used of romantic love. This word would be appropriate to describe the friendship of two men. The corresponding noun *diligentia*, however, has the meaning 'diligence' 'carefulness' and has little semantic overlap with the verb.

*Observare* is a synonym for 'diligere'; despite the cognate with English, this verb and its corresponding noun 'observantia' often denote 'esteem' or 'affection'.

*Caritas* is used in Latin translations of the Christian Bible to mean 'charitable love'. This meaning, however, is not found in Classical pagan Roman literature. As it arises from a conflation with a Greek word, there is no corresponding verb.

**Indonesian and Malaysian**

In Indonesian and Malaysian linguistics perspective, love can be defined in several ways:

*Cinta* is a word that defines lust or love that involves physical attraction.

*Jatuh cinta* literally means falling in love: the initial action that triggers love.

*Sayang* is a word to express unconditional love, but also to express deep regret in losing something.

## See also

- Love
- Love (scientific views)
- Love (religious views)

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# Love (religious views)

This page contains religious views on topic of love.

## Religious views

Whether **religious love** can be expressed in similar terms to **interpersonal love** is a matter for philosophical debate. Religious 'love' might be considered a euphemistic term, more closely describing feelings of deference or acquiescence. Most religions use the term love to express the devotion the follower has to their deity, who may be a living guru or religious teacher. This love can be expressed by prayer, service, good deeds, and personal sacrifice. Reciprocally, the followers may believe that the deity loves the followers and all of creation. Some traditions encourage the development of passionate love in the believer for the deity. Refer to *Religious Views* below.

**Buddhist**

In Buddhism, *Kma* is sensuous, sexual love. It is an obstacle on the path to enlightenment, since it is selfish.

*Karun* is compassion and mercy, which reduces the suffering of others. It is complementary to wisdom, and is necessary for enlightenment.

*Advesa* and *maitr+* are benevolent love. This love is unconditional and requires considerable self-acceptance. This is quite different from the ordinary love, which is usually about attachment and sex, which rarely occur without self-interest. Instead, in Buddhism it refers to detachment and unselfish interest in others' welfare.

The Bodhisattva ideal in Tibetan Buddhism involves the complete renunciation of oneself in order to take on the burden of a suffering world. The strongest motivation one has in order to take the path of the Bodhisattva is the idea of salvation within unselfish love for others.

**Christian**

*"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things."*

—1 Corinthians 13:4-7 (KJV)

There are several Greek words for Love that are regularly referred to in Christian circles.

- Agape - In the New Testament, *agap* is charitable, selfless, altruistic, and unconditional. It is parental love seen as creating goodness in the world, it is the way God is seen to love humanity, and it is seen as the kind of love that Christians aspire to have for others.

- Phileo - Also used in the New Testament, *Phileo* is a human response to something that is found to be delightful. Also known as "brotherly love".
- Two other words for love in the Greek language -- Eros (sexual love) and storge (needy child-to parent love) were never used in the New Testament.

C.S. Lewis, an influential Christian theologian, wrote a book called The Four Loves.

Many Christians believe that the greatest commandment is "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." and "Thou shalt love thy neighbour as thyself." are the two greatest commandments (the two greatest commandments of God, according to Jesus). See The Gospel of Mark chapter 12, verses 28-34). Saint Augustine summarised this when he wrote "Love God, and do as thou wilt". Saint Paul glorified **agape love** as the most important virtue of all in 1 Corinthians, chapter 13. Attempting to define it he wrote, " Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. "(13:4-8 KJV)

Christians also believe that God felt so much **agape love** for man that he sacrificed his son for them. John the Apostle wrote, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17 KJV)

Many Christian theologians see God as the source of love, "He that loveth not knoweth not God; for God is love." (1 John 4:8 KJV])

**Hindu**

In Hinduism *kma* is pleasurable, sexual love, personified by the god Kama. For many Hindu schools it is the third end in life .

In contrast to *kma*, *prema* or *prem* refers to elevated love.

*Karuna* is compassion and mercy, which reduces the suffering of others.

*Bhakti* is a Sanskrit term from Hinduism meaning 'loving devotion to the supreme God'. A person who practices bhakti is called *bhakta*. Hindu writers, theologians, and philosophers have distinguished nine forms of devotion that they call bhakti, for example in the Bhagavatha-Purana and according to Tulsidas. The booklet *Narada bhakti sutra* written by an unknown author distinguishes eleven forms of love.

*Prema has the ability to melt karma which is also known as the moving force of our past actions, intentions and reactions to our experieince in life. When we love everything, the force of* karma *that is in relation to those things, events or circumstances slowly starts going towatds peacefulness, relaxation and freedom and we find ourselves in a* state of love*.*

**Islamic**

In a sense, love does encompass the Islamic view of life as universal brotherhood which applies to all who hold the faith. There are no direct references stating that God is love, but amongst the 99 names of God (Allah), there is the name *Al-Wadud* or 'the Loving One', which is found in Surah 11:90 as well as Surah 85:14. It refers to God as being "full of loving

kindness". In Islam, love is more often than not used as an incentive for sinners to aspire to be as worthy of God's love as they may. One still has God's love, but how the person evaluates his own worth is to his own and God's own counsel. All who hold the faith have God's love, but to what degree or effort he has pleased God depends on the individual itself.

*Ishq*, or divine love, is the emphasis of Sufism. Sufis believe that love is a projection of the essence of God to the universe. God desires to recognize beauty, and as if one looks at a mirror to see oneself, God "looks" at itself within the dynamics of nature. Since everything is a reflection of God, the school of Sufism practices to see the beauty inside the apparently ugly. Sufism is oftentimes referred to as the religion of Love. God in Sufism is referred to in three main terms which are the Lover, Loved, and Beloved with the last of these terms being often seen in Sufi poetry. A common viewpoint of Sufism is that through Love humankind can get back to its inherent purity and grace.

**Jewish**

*"And you shall love the LORD your God with all your heart, and with all your soul, and with all your might."*

—Deuteronomy 6:5

In Hebrew *Ahava* is the most commonly used term for both interpersonal love and love of God. Other related but dissimilar terms are *Chen* (grace) and *Hesed*, which basically combines the meaning of "affection" and "compassion" and is sometimes rendered in English as "loving-kindness".

Judaism employs a wide definition of love, both between people and between man and the Deity. As for the former, the Torah states: "Love your neighbor like yourself" (Leviticus 19:18). As for the latter, one is commanded to love God "with all your heart, with all your soul and with all your might" (Deuteronomy 6:5), taken by the Mishnah (a central text of the Jewish oral law) to refer to good deeds, willingness to sacrifice one's life rather than commit certain serious transgressions, willingness to sacrifice all one's possessions and being grateful to the Lord despite adversity (tractate Berachoth 9:5). Rabbinic literature differs how this love can be developed, e.g. by contemplating Divine deeds or witnessing the marvels of nature.

As for love between marital partners, this is deemed an essential ingredient to life: "See life with the wife you love" (Ecclesiastes 9:9). The Biblical book Song of Songs is a considered a romantically-phrased metaphor of love between God and his people, but in its plain reading reads like a love song.

The 20th-century rabbi Eliyahu Eliezer Dessler is frequently quoted as defining love from the Jewish point-of-view as "giving without expecting to take" (from his *Michtav me-Eliyahu*, vol. I). Romantic love *per se* has few echoes in Jewish literature, although the medieval rabbi Judah Halevi wrote romantic poetry in Arabic in his younger years (he appears to have regretted this later).

**Mythological**

Different cultures have deified love, typically in both male and female form. Here is a list of the gods and goddesses of love in different mythologies.

Áine — goddess of fertility and passionate love in Irish mythology
Amor or Cupid — god of passionate love in Roman mythology
Aonghus or Aengus— god of beauty, youth, and sensual love in Irish mythology
Aphrodite — goddess of beauty and passionate love in Greek mythology
Astarte — goddess of love in Canaanite mythogy
Eros — god of passionate love in Greek mythology
Freya — goddess in Norse mythology
Inanna — goddess of love and war in Sumerian mythology
Ishtar — goddess of love and war in Babylonian mythology
Kama — god of sensual love in Hindu mythology
Rati — goddess of passionate love in Hindu mythology
Venus — goddess of beauty and passionate love in Roman mythology
Xochipilli — god in Aztec mythology
Antheia — goddess in Crete mythology of love, flowers, gardens, and marshes

**Theological**

Even though in monotheistic religions, the God is considered to represent love, there are often angels or similar beings that represent love as well.

Haniel — Angel of Venus, and of eros, in Judeo-Christian theology.
Raphael — Angel of love(agape) in Judeo-Christian theology.
Mihr — angel of love in Persian mythology

## See also

- Love
- Love (scientific views)
- Love (cultural views)

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# Love (scientific_views)

Throughout history, predominately, philosophy and religion have speculated the most into the phenomena of love. In the last century, the science of psychology has written a great deal on the subject. Recently, however, the sciences of evolutionary psychology, evolutionary biology, anthropology, neuroscience, and biology have begun to take center stage in discussion as to the nature and function of love. The general consensus supposes that the phenomenon and process of love is subject to the laws of science just as is anything in the universe. Recent writings have focused on making a connection between love and evolution.

## Overview

Biological models of sex tend to see it as a mammalian drive, just like hunger or thirst. Psychology sees love as more of a social and cultural phenomenon. There are probably elements of truth in both views — certainly love is influenced by hormones (such as oxytocin) and pheromones, and how people think and behave in love is influenced by one's

conceptions of love. Hence, from time immortal, science, from naturalistic poetry to MRI neurochemistry, has since debated over the nature of love.

## Theories

### Platonic love

*Main article: platonic love*

In the fourth century BC, the Greek philosopher Plato [428-347BC], disciple of Socrates and teacher of Aristotle, positioned the view that one would never love a person in that person's totality, because no person represents goodness or beauty in totality. At a certain level, one does not even love the person at all. Rather, one loves an abstraction or image of the person's best qualities. Plato never considered that one would love a person for his or her unique qualities, because the ideas are abstractions that do not vary. In love, we thus look for the best embodiment of a universal truth in a person rather than that of an idiosyncratic truth.[1]

### The hunt for love

At the turn of the first millennium, the Roman writer Ovid [43BC – 17AD], whose narrative poems recount legends of miraculous transformation of forms from the time of creation, published a number of works on love including *the Amores* (*the Loves*), his first work, followed by *Ars amatoria* (*the Art of Love*) and *Remedia amoris* (*Remedies for Love*). Each, in theme, reflected a brilliant, sophisticated, pleasure-seeking society in which love is a transformative process driven by amorous intrigue. In *the Art of Love*, Ovid argues that "love" is a hunt: the lover and beloved are "shy predator and wily prey" and the nature of their love is "conquest".

### Crystallization

*Main article: crystallization (love)*

In the 1822 classic *On Love* French writer Stendhal describes or compares the "birth of love", in which the love object is *crystallized* in the mind, as being a process similar or analogous to a trip to Rome. In the analogy, the city of Bologna represents *indifference* and Rome represents *perfect love*:

When we are in Bologna, we are entirely indifferent; we are not concerned to admire in any particular way the person with whom we shall perhaps one day be madly in love with; even less is our imagination inclined to overrate their worth. In a word, in Bologna "crystallization" has not yet begun. When the journey begins, love departs. One leaves Bologna, climbs the Apennines, and takes the road to Rome. The departure, according to Stendhal, has nothing to do with one's will; it is an instinctive moment. This transformative process actuates in terms of four steps along a journey:

1. **Admiration** – one marvels at the qualities of the loved one.
2. **Acknowledgement** – one notices the return affection of the charming person.
3. **Hope** – one envisions gaining the love of the loved one.
4. **Delight** – one exults in overrating the beauty and merit of the person he or she loves.

First, one admires the other person. Second, one acknowledges the pleasantness in having acquired the interest of a charming person. Third, hope emerges. In the fourth stage,

one delights in overrating the beauty and the merit of the person whose love one hopes to win. This journey or crystallization process (shown above) was detailed by Stendhal on the back of a playing card, while speaking to Madame Gherardi, during his trip to Salzburg salt mine.

**Formulaic models**

Throughout history, various researchers from time to time have come forward with hypothetical formulas of love. One famous formula, from the early 20th century, was provided by the pioneer sexologist Havelock Ellis who postulated the following mathematical equality:

*Love = Sex + Friendship*

Although many do not find perfect agreement with this formula, it is one of the most referenced.[2][3]

**Limerence**

*Main article: limerence*

**Limerence** is a term, coined in 1977 by psychologist Dorothy Tennov, which characterizes a "state of love" personified by a blending of passion, intrusive thinking, longing, uncertainty, and hope. The concept of limerence stems from Tennov's research, beginning in the mid 60s, in which she interviewed, questioned, and surveyed over 500 people on the topic of romantic love. In doing so, she set out to understand and to quantify that variety of "passionate love" as described in Stendhal's 1822 classic *On Love* wherein the concept of crystallization was developed.

**Lovemaps**

In 1980, abnormal sexology researcher John Money developed the concept of **lovemaps**, defined as a set of love attachment predispositions, i.e. neurological love templates, developed or acquired through association in early youth. Lovemaps help to explain why people like what they like sexuoerotically, such as necrophilia, coprophilia, or masochism, etc. According to Money, a lovemap is "a developmental representation or template in the mind and in the brain depicting the idealized lover and the idealized program of sexuoerotic activity projected in imagery or actually engaged in with that lover." Although the concept of "lovemaps" originally focused on atypical love, it has since been referenced in discussions on typical love.

**Triangular theory of love**

*Main article: triangular theory of love*

In 1986 psychologist Robert Sternberg published his famous **triangular theory of love** in *Psychological Review,* which postulated a geometric interpretation of love. According to the triangular theory, love has three components:[4]

1. **Intimacy** – which encompasses the feelings of closeness, connectedness, and bondedness.
2. **Passion** – which encompasses the drives that lead to romance, physical attraction, and sexual consummation.
3. **Decision/Commitment** – which encompasses, in the short term, the decision that one loves another, and in the long term, the commitment to maintain that love.

The "amount" of love one experiences depends on the absolute strength of these three components; the "kind" of love one experiences depends on their strengths relative to each other. The three components, pictorially labeled on the vertices of a triangle, interact with each other and with the actions they produce and with the actions that produce them so as to form seven different kinds of love experiences:

The size of the triangle functions to represent the amount of love - the bigger the triangle the greater the love. The shape of the triangle functions to represent the kind of love, which typically varies over the course of the relationship: *passion-stage* (right-shifted triangle), *intimacy-stage* (apex-triangle), *commitment-stage* (left-shifted triangle), typically. Of the seven varieties of love, consummate love is theorized to be that love associated with the "perfect couple". Typically, couples will continue to have great sex fifteen years or more into the relationship, they can not imagine themselves happy over the long term with anyone else, they weather their few storms gracefully, and each delight in the relationship with each other.[5]

**Love styles**

Susan Hendrick and Clyde Hendrick developed a Loves Attitude Scale based on John Alan Lee's theory called Love styles. Lee identified six basic theories that people use in their interpersonal relationships:

1. Eros (romantic love) — a passionate physical love based on physical appearance and beauty.
2. Ludus (game playing)— love is played as a game; love is playful; often involves little or no commitment and thrives on "conquests".
3. Storge (companionate love) — an affectionate love that slowly develops, based on similarity and friendship.
4. Pragma (pragmatic love) — inclination to select a partner based on practical and rational criteria where both will benefit from the partnership.
5. Mania (possessive love) — highly emotional love; unstable; the stereotype of romantic love; its characteristics include jealousy and conflict.
6. Agap (altruistic love) — selfless altruistic love; spiritual

The Hendricks found men tend to be more ludic and manic, whereas women tend to be storgic and pragmatic. Relationships based on similar love styles were found to last longer.

**Phases**

In 1992, anthropologist Helen Fisher, in her ground-breaking book the *Anatomy of Love*, postulated three main phases of love:

1. **lust** - an intense longing.
2. **attraction** - an action that tends to draw people together.
3. **attachment** - a bonding progression.

Generally love will start off in the *lust* phase, strong in passion but weak in the other elements. The primary motivator at this stage is the basic sexual instinct. Appearance, smells, and other similar factors play a decisive role in screening potential mates. However, as time passes, the other elements may grow and passion may shrink — this depends upon the individual. So what starts as infatuation or empty love may well develop into one of the fuller types of love. At the *attraction* stage the person concentrates their affection on a single mate and fidelity becomes important.

Likewise, when a person has known a loved one for a long time, they develop a deeper attachment to their partner. According to current scientific understanding of love, this transition from the attraction to the *attachment* phase usually happens in about 30 months. After that time, the passion fades, changing love from consummate to companionate, or from romantic love to liking.

Similarly, according to psychologist many see love as being a combination of companionate love and passionate love. Passionate love is intense longing, and is often accompanied by physiological arousal (shortness of breath, rapid heart rate). Companionate love is affection and a feeling of intimacy not accompanied by physiological arousal.

**Attraction and attachment**

In the February 2006 issue of National Geographic, Lauren Slater's cover page article "Love: The Chemical Reaction" discusses love and the chemicals responsible. In it Slater explains some of the research in the area. The conventional view in biology is that there are two major drives in love — sexual attraction and attachment. Attachment between adults is presumed to work on the same principles that lead an infant to become attached to his or her mother or father.

According to Slater's research, the chemicals triggered responsible for passionate love and long-term attachment love seem to be more particular to the activities in which both participate rather than to the nature of the specific people involved. Chemically, the serotonin effects of being in love have a similar chemical appearance to obsessive-compulsive disorder; which could explain why a person in love cannot think of anyone else. For this reason some assert that being on a SSRI and other antidepressants, which treat OCD, impede one's ability to fall in love. One particular case:

> *"I know of one couple on the edge of divorce. The wife was on an antidepressant. Then she went off it, started having orgasms once more, felt the renewal of sexual attraction for her husband, and they're now in love all over again."* (38)

The long-term attachment felt after the initial "in love" passionate phase of the relationship ends is a result of chemicals such as oxytocin. Things like massaging and "making love" can help trigger oxytocin. Moreover, novelty triggers attraction. Thus, nerve-racking activities like riding a roller coaster are good on dates. Even a person working out for ten minutes can make that person more attracted to other people on account of increased heart rate and other physiological responses.

## See also

- Love
- Love (cultural views)
- Love (religious views)

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# Marriage

**Marriage** is a relationship between individuals which often forms the foundation of a family. Marriage can include legal, social, and religious elements. In Western societies, marriage has traditionally been understood as a contract between a man (husband) and a woman (wife), while in other parts of the world polygamy has been the most common form of marriage. Usually this has taken the form of polygyny (a man having several wives) but some societies have practised polyandry (a woman having several husbands). In some western societies today, civil same-sex marriages or civil partnerships are legally recognized.

## Definitions

Precise definitions vary historically and between and within cultures: modern understanding emphasizes the legitimacy of sexual relations in marriage, yet the universal and unique attribute of marriage is the creation of *affinal ties* (in-laws). Traditionally, societies encourage one to marry "out" far enough to strengthen the ties, but "close" enough so that the in-laws are "one of us" or "our kind". One exception to this rule is found in the marriage of royalty, who strengthen their aid through concentration of wealth rather than through affinal ties. Even in this case, the individual was often encouraged to marry "within" close family limits. (Further discussion and reference: Marvin Harris, late Professor of Anthropology, Columbia University)

Marriage remains important as the socially sanctioned bond in a sexual relationship. Marriage is usually understood as a male-female relationship designed to produce children and successfully socialize them. Historically, most societies have allowed some form of polygamy. The West is a major exception. Europe and the United States have defined themselves as monogamous cultures. This was in part a Germanic cultural tradition, a requirement of Christianity (after the sixth century AD), and a mandate of Roman Law. However, Roman Law supported prostitution, concubinage, sex outside of marriage, homosexual sex, and sexual access to slaves. The Christian West formally banned these practices.

Globally, most existing societies no longer allow polygamy as a form of marriage. For example, China shifted from allowing polygamy to supporting only monogamy in the 1953 Marriage act after the Communist revolution. Most African and Islamic societies continue to allow polygamy (around 2.0 billion people). Probably, less than 3% of all Muslim marriages are polygamous. It is increasingly expensive in an Urban setting, but more useful in rural areas where children are a future source of agricultural labor. Most of the world's population now live in societies where polygamy is less common and marriages are overwhelmingly monogamous.

Since the later decades of the 20th century many traditional assumptions about the nature and purpose of marriage and family have been challenged, in particular by gay rights advocacy groups, who disagree with the notion that marriage should be exclusively heterosexual. Some people also argue that marriage may be an unnecessary legal fiction. This follows from an overall shift in Western ideas and practices of family; since WWII, the West has seen a dramatic increase in divorce (6% to over 40% of first marriages), cohabitation

without marriage, a growing unmarried population, children born outside of marriage (5% to over 33% of births), and an increase in adultery (8% to over 40%). A system of somewhat serial monogamy has de facto emerged.

In modern times, the term *marriage* is generally reserved for a union that is formally recognized by the state (although some people disagree). The phrase **legally married** can be used to emphasize this point. In the United States there are two methods of receiving state recognition of a marriage: common law marriage and obtaining a marriage license. The majority of US states do not recognize common law marriage. Many localities do support various types of domestic partnerships.

Since the Wedding at Cana (John 2:1-11), marriage or holy matrimony has been a sacrament, was not officially defined to be between a man and woman. It was only in the 12th century that the Church (the Catholic Church ), as well as other Orthodoxies, formally defined as a relationship between a man and a woman (in Catholicism the Sacrament of Matrimony (Marriage) is between three people: God, the man and the woman). The Protestant Reformation reformulated marriage as a life-long covenant. Marriage of some kind is found in most societies, and typically married people form a nuclear household, which is often subsequently extended biologically, through children. In the West the nuclear family emerged after 1100. Most non-Western societies have a broader definition of family that includes an extended family network. Alternatively, people may choose to be "childfree". Finally, they may be childless due to infertility, and possibly seek treatment or consider adoption. The term **wedlock** is a synonym for marriage, and is mainly used in the phrase "out of wedlock" to describe a child born of parents who were not married.

In some societies, there is a growing debate about the form(s) that marriage should take. Two of the most hotly-debated variants are discussed below: same-sex marriage - legal, by 2005, in some countries such as Belgium, the Netherlands, Spain, Canada (and the US states of Massachusetts and Hawaii) - and polygamy.

## Recognition

The participants in a marriage usually seek social recognition for their relationship, and many societies require official approval of a religious or civil body. Sociologists thus distinguish between a *marriage ceremony* conducted under the auspices of a religion and a state-authorised *civil marriage*.

In many jurisdictions the civil marriage ceremony may take place during the religious marriage ceremony, although they are theoretically distinct. In most American states, the marriage may be officiated by a priest, minister, or religious authority, and in such a case the religious authority acts simultaneously as an agent of the state. In some countries such as France, Germany and Russia, it is necessary to be married by the state before having a religious ceremony. Some states allow civil marriages in circumstances which are not allowed by many religions, such as same-sex marriages or civil unions, and marriage may also be created by the operation of the law alone as in common-law marriage, which is a judicial recognition that two people living as domestic partners are entitled to the effects of marriage. Conversely, there are examples of people who have a religious ceremony that is not recognized by the civil authorities. Examples include widows who stand to lose a pension if they remarry and so undergo a marriage in the eyes of God, homosexual couples, some

sects which recognize polygamy, retired couples who would lose pension benefits if legally married, Muslim men who wish to engage in polygamy that is condoned in some situations under Islam, and immigrants who do not wish to alert the immigration authorities that they are married either to a spouse they are leaving behind or because the complexity of immigration laws may make it difficult for spouses to visit on a tourist visa.

In Europe it has traditionally been the churches' office to make marriages official by registering them. Hence, it was a significant step towards a clear separation of church and state and also an intended and effective weakening of the Christian churches' role in Germany, when Chancellor Otto von Bismarck introduced the *Zivilehe* (civil marriage) in 1875. This law made the declaration of the marriage before an official clerk of the civil administration (both spouses affirming their will to marry) the procedure to make a marriage legally valid and effective, and reduced the clerical marriage to a mere private ceremony.

## Types of marriages

The type, functions, and characteristics of marriage vary from culture to culture, and can change over time.

**Western world**

In the Americas and Europe, in the 21st century, legally recognized marriages are formally presumed to be monogamous (although some pockets of society still accept polygamy socially, if not legally, and some couples choose to enter into open marriages). In these countries, divorce is relatively simple and socially accepted. In the West, the prevailing view toward marriage today is that it is based on a legal covenant recognizing emotional attachment between the partners and entered into voluntarily.

In the West, marriage has evolved from a life-time covenant that can only be broken by fault or death to a contract that can be broken by either party at will. Other shifts in Western marriage since World War I include:

- Unlike in the 19th century, women, not men, get child custody over 80% of the time,
- both spouses have a formal duty of spousal support (no longer just the husband),
- Out of wedlock children have the same rights of support as legitimate children,
- in most countries, rape within marriage is considered illegal and can be punished,
- husbands may no longer physically discipline or abuse their wife, and
- in some jurisdictions, property acquired since marriage is not owned by the title-holder. This property is considered marital and to be divided among the spouses by community property law or equitable distribution via the courts.

**Eastern world**

Some societies permit polygamy, in which a man could have multiple wives; even in such societies however, most men have only one. In such societies, having multiple wives is generally considered a sign of wealth and power. The status of multiple wives has varied from one society to another.

In the Muslim world, marriage is sanctioned between a man and a woman, but there are verses in chapter 4 of the Qur'an which state that in certain conditions a man is allowed up

to four wives. In Muslim societies, the different wives are considered equal and must be treated as such. In Indonesia, the largest Muslim majority state, marriage is allowed between a man and a woman who profess the same faith, while atheists are not allowed to marry.

In Imperial China, formal marriage was sanctioned only between a man and a woman, although among the upper classes, the primary wife was an arranged marriage with an elaborate formal ceremony while concubines could be taken on later with minimal ceremony. After the rise of Communism, only strictly monogamous marital relationships are permitted, although divorce is a relatively simple process.

**Polygamy, monogamy, and polyandry**

### Variations

Polyandry (a woman having multiple husbands) occurs very rarely in a few isolated tribal societies with limited resources. These societies include some bands of the Canadian Inuit, although the practice has declined sharply in the 20th century due to the change from tribal religion to the Moravian religion.

Societies which permit group marriage are extremely rare, but have existed in utopian societies such as the Oneida Community.

Today, many married people practice various forms of consensual nonmonogamy, including polyamory and swinging. These people have agreements with their spouses that permit other intimate relationships or sexual partners. Therefore, the concept of marriage need not necessarily hinge on sexual or emotional monogamy.

### Christian insistence on monogamy

In the Christian tradition, a "one man one woman" model for the Christian marriage was advocated by Saint Augustine (354-439 AD) with his published letter *The Good of Marriage*. To discourage polygamy, he wrote it "was lawful among the ancient fathers: whether it be lawful now also, I would not hastily pronounce. For there is not now necessity of begetting children, as there then was, when, even when wives bear children, it was allowed, in order to a more numerous posterity, to marry other wives in addition, which now is certainly not lawful." (chapter 15, paragraph 17) Sermons from St. Augustine's letters were popular and influential. In 534 AD Roman Emperor Justinian criminalized all but monogamous man/woman sex within the confines of marriage. The Justinian Code was the basis of European law for 1,000 years.

Christianity has continued to insist on monogamy as an essential of marriage.

### Contemporary Western societies

In 21st century Western societies, bigamy is illegal and sexual relations outside marriage are generally frowned-upon, though there is a minority view accepting (or even advocating) open marriage.

However, divorce and remarriage are relatively easy to undertake in these societies. This has led to a practice called serial monogamy. "Serial monogamy" involves entering into successive marriages over time. It often occurs when a husband, usually of average to high socioeconomic status, divorces an older wife and takes on a younger wife. The younger wife is disparagingly referred to as the "trophy wife" by many who frown upon the practice. In some ways, serial monogamy can be similar to the marital practices observed in polygamous societies, where a husband may add a younger wife to his family years after his first marriage

commences. Serial monogomy is also sometimes used to refer to cases where the couples cohabitate without getting married.

**Forced marriages**

Some traditional cultures still practice marriage by abduction, a form of forced marriage in which a woman who is kidnapped and raped by a man is regarded as his wife. This practice is limited to a few traditional cultures in a small number of countries, and is generally regarded as abhorrent by other cultures.

**Unique practices**

Some parts of India follow a custom in which the groom is required to marry with an auspicious plant called Tulsi before a second marriage to overcome inauspicious predictions about the health of the husband. However, the relationship is not consummated and does not affect their ability to remarry later. One should note that this is not a norm found across the entire Indian sub-continent.

In the state of Kerala, India, the Nambudiri Brahmin caste traditionally practices henogamy, in which only the eldest son in each family is permitted to marry.

In Mormonism, a couple may seal their marriage "for time and for all eternity" through a "sealing" ceremony conducted within the LDS temple. The couple is then believed to be bound to each other in marriage throughout eternity if they live according to their covenants made in the ceremony. Mormonism also allows living persons to act as proxies in the sealing ceremony to "seal" a marriage between ancestors who have been dead for at least one year and who were married during their lifetime. According to LDS theology, it is then up to the deceased individuals to accept or reject this sealing in the spirit world before their eventual resurrection. A living person can also be sealed to his or her deceased spouse, with another person (of the same sex as the deceased) acting as proxy for that deceased individual.

Other unusual variations include marriage between a living human and a ghost (Taiwan), a living human and a recently-deceased human with whom they were emotionally involved (France), and between a human being and God (Catholic and Orthodox monasticism). Again, these lack the social meaning of ordinary marriage and belong rather to the realm of religion or (in the case of weddings of dogs to other dogs, Kermit the Frog to Miss Piggy, and the like) pure spectacle.

## Marriage restrictions

Societies have always placed restrictions on marriage to relatives, though the degree of prohibited relationship varies widely. In almost all societies, marriage between brothers and sisters is forbidden, with Ancient Egyptian, Hawaiian, and Inca royalty being the rare exceptions. In many societies, marriage between some first cousins is preferred, while at the other extreme, the medieval Catholic church prohibited marriage even between distant cousins. The present day Catholic Church still maintains a standard of required distance (in both consanguinity and affinity) for marriage.

In many societies, various rights are allotted only to married individuals .

In Indian Hindu community, especially in the Brahmin caste, marrying a person of the same Gotra is prohibited, since persons belonging to the same Gothra are said to have identical patrilineal descension. In ancient India when Gurukul was in existence, the shishyas

(the pupils) were advised against marrying any of Guru's children as shishyas were considered Guru's children and it would be considered marriage among siblings (though there were exceptions like Arjuna's son Abhimanyu marrying Uttra, the dance student of Arjuna in Mahabharata).

Many societies have also adopted other restrictions on whom one can marry, such as prohibitions on marrying persons with the same surname, or persons with the same sacred animal. One example is South Korea. Even today, it is generally considered taboo for a man to marry a woman if they both have the same last name. A large percentage of the total South Korean population have the surname "Kim" (an estimated 20%).

Anthropologists refer to these sort of restrictions as exogamy. One exception to this pattern is in ancient Egypt, where marriage between brothers and sisters was permitted in the royal family; this privilege was denied commoners and may have served to concentrate wealth and power in one family. The consequence of the incest-taboo is exogamy, the requirement to marry someone from another group. Anthropologists have thus pointed out that the incest taboo may serve to promote social solidarity.

Societies have also at times required marriage from within a certain group. Anthropologists refer to these restrictions as endogamy. An example of such restrictions would be a requirement to marry someone from the same tribe. Racist laws adopted by some societies in the past, such as Nazi-era Germany, apartheid-era South Africa and most of the southern United States and Utah prior to 1967, which prohibited marriage between persons of different races (miscegenation) could also be considered examples of endogamy.

## Weddings

The ceremony in which a marriage is enacted and announced to the community is called a wedding. A wedding in which a couple marry in the "eyes of the law" is called a civil marriage. Religions also facilitate weddings, in the "eyes of God." In many European and some Latin American countries, where someone chooses a religious ceremony, they must also hold that ceremony separate from the civil ceremony. Certain countries, like Belgium, Bulgaria and the Netherlands even legally demand that the civil marriage has to take place before any religious marriage. In some countries, notably the United States, the United Kingdom, the Republic of Ireland and Spain both ceremonies can be held together; the officiant at the religious and community ceremony also serves as an agent of the state to enact the civil marriage. That does not mean that the state is "recognizing" religious marriages; the "civil" ceremony just takes place at the same time as the religious ceremony. Often this involves simply signing a register during the religious ceremony. If that civil element of the full ceremony is left out for any reason, in the eyes of the law no marriage took place, irrespective of the holding of the religious ceremony.

Whilst some countries, such as Australia, permit marriages to be held in private and at any location, others, including England, require that the civil ceremony be conducted in a place specially sanctioned by law (ie. a church or registry office), and be open to the public. An exception can be made in the case of marriage by special emergency license, which is normally granted only when one of the parties is terminally ill. Rules about where and when persons can marry vary from place to place. Some regulations require that one of the parties reside in the locality of the registry office. Because of Australia's very relaxed rules on

marriage, many famous people, including Michael Jackson, have opted to marry in Australia, so as to have a private ceremony.

The way in which a marriage is enacted has changed over time, as has the institution of marriage itself. In Europe during the Middle Ages, marriage was enacted by the couple promising verbally to each other that they would be married to each other; the presence of a priest or other witnesses was not required if circumstances prevented it. This promise was known as the "verbum". As part of the Reformation, the role of recording marriages and setting the rules for marriage passed to the state. By the 1600s many of the Protestant European countries had heavy state involvement in marriage.

## Termination

Many societies provide for the termination of marriage through divorce. Marriages can also be annulled or cancelled, which is a legal proceeding that establishes that a marriage was invalid from its beginning.

## Rights and obligations relating to marriage

Typically, marriage is the institution through which people join together their lives in emotional and economic ways through forming a household. It often confers rights and obligations with respect to raising children, holding property, sexual behavior, kinship ties, tribal membership, relationship to society, inheritance, emotional intimacy, and love.

Marriage sometimes: establishes the legal father of a woman's child; establishes the legal mother of a man's child; gives the husband or his family control over the wife's sexual services, labor, and/or property; gives the wife or her family control over the husband's sexual services, labor, and/or property; establishes a joint fund of property for the benefit of children; establishes a relationship between the families of the husband and wife. No society does all of these; no one of these is universal (see Edmund Leach's article in "Marriage, Family, and Residence," edited by Paul Bohannan and John Middleton).

Marriage has traditionally been a prerequisite for starting a family, which usually serves as the building block of a community and society. Thus, marriage not only serves the interests of the two individuals, but also the interests of their children and the society of which they are a part.

In most of the world's major religions, marriage is traditionally a prerequisite for sexual intercourse: unmarried people are not supposed to have sex, which is then called fornication and is socially discouraged or even criminalized. In practice, most societies have tacitly accepted sex between unmarried people if they marry as soon as pregnancy occurs (see shotgun wedding). Sex with a married person other than one's spouse, called adultery, is even less acceptable and has also often been criminalized, especially in the case of a person who is a representative of the government (e.g. president, prime minister, political representative, public-school teacher, military officer).

## Marriage and religion

*Main article: Religious aspects of marriage*

Many religions have extensive teachings regarding marriage. Most Christian churches give some form of blessing to a marriage; the wedding ceremony typically includes some sort of pledge by the community to support the couple's relationship. In the Roman Catholic Church "Holy Matrimony" is considered to be one of the seven sacraments, in this case one that the spouses bestow upon each other in front of a priest and members of the community as witnesses during a "Nuptial Mass". In the Eastern Orthodox church, it is one of the Mysteries, and is seen as an ordination and a martyrdom. In marriage, Christians see a picture of the relationship between Jesus and the Church. In Judaism, marriage is viewed as a coming together of two families, therefore prolonging the religion and cultural heritage of the Jewish people. Islam also recommends marriage highly; among other things, it helps in the pursuit of spiritual perfection. The Bahá'í Faith sees marriage as a foundation of the structure of society, and considers it both a physical and spiritual bond that endures into the afterlife. Hinduism sees marriage as a sacred duty that entails both religious and social obligations. By contrast, Buddhism does not encourage or discourage marriage, although it does teach how one might live a happily married life.

Protestants believe that marriage is a lifetime commitment and should not be entered into lightly. God created the institution of marriage when He gave the first woman to the first man. Marriage can only be the union of one man and one woman. The Bible states in Genesis 2:24 (ESV), “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.”

It's also worth noting that different religions have different beliefs as regards the breakup of marriage. For example, the Roman Catholic Church does not permit divorce, because in its eyes, a marriage is forged by God. The Church states that what God joins together, humans cannot sunder. As a result, people who get a civil divorce are still considered married in the eyes of the Catholic Church, which does not allow them to remarry, even if they are allowed a civil marriage.However,this has been under scrutiny for some time as the church previously allowed divorces, a policy it changed in the 16th century to 'restore honor to marriage'. 98% of all Catholics in recent polls showed a belief that the church should allow all remarriage following a divorce.Currently Catholics can be permitted an **annulment**. With a nullity, religions and the state often apply different rules, meaning that a couple, for example, could receive a divorce from the state and not have their marriage annulled by the Catholic Church because the state disagrees with the church over whether an annulment could be granted in a particular case. This produces a situation of Catholics getting Church annulments simultaneously with state divorces, allowing the ex-partners to marry other people in the eyes of both the Church and the State.

Islam does allow divorce; however, there is a verse stated in the Qur'an describing divorce as the least desirable act allowed between people. The general rule is for a man to allow his wife to stay until the end of her menstrual period or for 3 months if she so wishes after the divorce. During this period they would be divorced in that they would simply be living under the same roof but not functioning as man and wife. The Qur'an scholars suggest that the main point is to prevent any decisions by the woman from being affected by hormonal fluctuations as well as to allow any heated arguments or differences to be resolved in a civil manner before the marriage is completely terminated. However, there is no obligation on the woman to stay, if she so wishes she may leave. The man is also obligated to give his wife a gift or monetary sum equivalent to at least half her *mahr* (gift or monetary

sum which is given to the wife at the commencement of the marriage). Specific conditions as to how a divorce is conducted also apply if a woman is pregnant, or has given birth just prior to the divorce.

refer Qur'an 2:228-232, 236, 237, 241 and 65:1-7. See also 4:35.

Marriages are typically entered into with a vow that explicitly limits the duration of the marriage with the statement "till death do you part". However, the Church of Jesus Christ of Latter-day Saints (Mormons) have a distinctive view of marriage called Celestial marriage, wherein they believe that individuals that are worthy can enter into a marriage relationship that can endure beyond death. This is documented in their Proclamation On The Family.

## Marriage and economics

The economics of marriage have changed over time. Historically, in many cultures the family of the bride had to provide a dowry to pay a man for marrying their daughter. In other cultures, the family of the groom had to pay a bride price to the bride's family for the right to marry the daughter. In some cultures, dowries and bride prices are still demanded today. In both cases, the financial transaction takes place between the groom (or his family) and the bride's family; the bride has no part in the transaction and often no choice in whether or not to participate in the marriage.

In many modern legal systems, two people who marry have the choice between keeping their property separate or combining their property. In the latter case, called community property, when the marriage ends by divorce each owns half; if one partner dies the surviving partner owns half and for the other half inheritance rules apply.

In some legal systems, the partners in a marriage are "jointly liable" for the debts of the marriage. This has a basis in a traditional legal notion called the "Doctrine of Necessities" whereby a husband was responsible to provide necessary things for his wife. Where this is the case, one partner may be sued to collect a debt for which they did not expressly contract. Critics of this practice note that debt collection agencies can abuse this claiming an unreasonably wide range of debts to be expenses of the marriage. The cost of defense and the burden of proof is then placed on the non-contracting party to prove that the expense is not a debt of the family.

The respective maintenance obligations, during and eventually after a marriage, are regulated in most jurisdictions; see alimony.

Some have attempted to analyze the institution of marriage using economic theory; for example, anarcho-capitalist economist David Friedman has written a lengthy and controversial study of marriage as a market transaction (the market for husbands and wives)

## Romantic marriage and pragmatic marriage

### Pragmatic marriage

A Pragmatic (or 'Arranged') marriage that is facilitated by formal procedures of family or group politics. A responsible authority sets up or encourages the marriage. The authority could be parents, family, a religious figure or a consensus. The former two often start the process with informal pressure, social pressure, whilst the latter two often start the process with a formal system or statement. In both cases, the authority has a compelling veto over

the marriage, and this system is socially supported by the rest of community so that to deny it is extreme and drastic. Once declared, an engagement is implicit, which follows through with a formal marriage ceremony.

#### Pragmatic marriage contrasted to romantic marriage

Cultures that aspire to create relationships after couples marry are those with institutionalized practices of pragmatic marriage. Cultures that come to think that marriages should only be tried once a short-term compatibility already exists adopt romantic marriages.

Those who believe in romantic marriage will often criticize pragmatic marriage, considering it is oppressive, inhuman, sexist, or immoral. Defenders of pragmatic marriage disagree, often pointing to cultures where the success rate of pragmatic marriages is seen to be high, and holding that nearly all couples learn to love and care for each other very deeply.

Those who uphold pragmatic marriage frequently state that it is traditional, that it upholds social morals, that it is good for the families involved. They also have some traditional criticisms of romantic marriage, saying that it is short-term, overly based on sexual lust, or immoral. Defenders of romantic marriage would hold that it is preferable to achieve an emotional bond before entering into a lifelong commitment.

## Same-sex marriage

*Main article: Same-sex marriage*

#### Introduction

Same-sex unions have been recorded in the history of a number of cultures, but marriages or socially-accepted unions between same-sex partners were rare or nonexistent in other cultures. Same-sex marriage remains infrequent worldwide, especially as it is not offered in most countries. As tolerance of homosexuality has become more widespread in Western cultures, some governments allow and/or sanction marriage between same-sex couples.

#### Jurisdictions accepting same-sex marriage

Some countries recognize same-sex marriage, including the Netherlands, Belgium, Canada, and Spain; in the United States same-sex marriage is legal in the Commonwealth of Massachusetts.

"Registered Partnership", "Civil Union", or "Domestic Partnership" is operative in Denmark (including Greenland but excluding the Faeroe Islands), Norway, Sweden, Finland, Iceland, Germany, France, Luxembourg, Andorra, Portugal, New Zealand, the United Kingdom, Switzerland, and the American states of Vermont, Connecticut, Maine, New Jersey, and California. The State of Hawaii has "reciprocal beneficiaries relationship," which is a limited interpersonal status for same-sex couples. Vermont also has "reciprocal beneficiaries relationship," but this is a very different interpersonal status from the Hawaiian form. The District of Columbia also has a form of domestic partnership for same-sex couples. Legal challenges to marriage restrictions may soon expand the recognition of same-sex marriages to Washington, New York, and other states.

#### Controversy

These developments have created a political backlash, most notably in Great Britain, where the Church of England has officially banned gay marriage, and in the United States, where several states have specifically outlawed same-sex marriage, often by popular referenda.

Most opinion polls in the United States indicate a majority oppose same-sex-marriage. Some polls report that a majority support civil unions[4], but other polls state majority favoring no legal recognition of homosexual couples.

At the United States federal level, the Defense of Marriage Act has created a federal definition of marriage as between a man and a woman, as well as allowing one state not to recognize a same sex marriage recognized by another state. Arguments have been made that the DOMA conflicts with the United States Constitution, and could conceivably be overturned on this basis. To ensure this does not happen, some, including President George W. Bush, support amending the Federal Constitution to prohibit same-sex marriages.

## Criticisms of the institution of marriage

#### Overview

Some commentators have been critical of marriage, sometimes condemning individual local practices and sometimes even the entire institution. A good many of the criticisms are developed from a feminist viewpoint that claims marriage can be particularly disadvantageous to women. However, there are other viewpoints from which marriage in its usual forms is problematic.

#### Feminist concerns

In many areas of the world, when a woman was in her early teens her father arranged a marriage for her in return for a bride price, sometimes to a man twice her age who was a stranger to her. Her older husband then became her guardian and she could be cut off almost completely from her family. The woman had little or no say in the marriage negotiations, which might even have occurred without her knowledge.

Some traditions allowed a woman who failed to bear a son to be given back to her father. This reflected the importance of bearing children and extending the family to succeeding generations.

Often both parties are expected to be virgins before their marriage, but in many cultures women were more strictly held to this standard. One old tradition in Europe, which survived into the twentieth century in rural Greece, was for this to be proven by hanging the bloody bed sheet from the wedding night from the side of the house. Similarly, sexual fidelity is very often expected in marriage, but sometimes the expectations and penalties for women have been harsher than those for men.

In some traditions marriage could be a traumatic, unpleasant turn of events for a girl. "The Lot of Women" written in Athens in the mid 5th century BC laments this situation:

> Young women, in my opinion, have the sweetest existence known to mortals in their father's s, for their innocence always keeps children safe and happy. But when we reach puberty and can understand, we are thrust out and sold away from our ancestral gods and from our parents. Some go to strange men's s, others to foreigner's, some to joyless

houses, some to hostile. And all this once the first night has yoked us to our husband we are forced to praise and say that all is well.

On the other hand, marriage has often served to assure the woman of her husband's continued support and enabled her to focus more attention on the raising of her children. This security has typically been greater when and where divorce has been more difficult to obtain.

**Antiquated traditions**

The remnants of older, arguably antiquated, ideas can be found in today's ceremonies and traditional practices. For example, women may still be symbolically "given away" by their fathers. Some brides still vow to "love and obey" their husbands and some bridegrooms vow to "care for" their wives. A groom might remove his bride's garter, a symbol of her virginity, as a public representation of his claim on her sexuality. Brides toss their bouquets towards a group of single women, who compete to catch the bouquet; the woman who catches the bouquet is believed to have the good fortune to be the next woman to get married.

One very common tradition is that of the groom carrying the bride over the threshold of their house. Investigating the origin of this tradition around 100 AD, Plutarch postulated three different possibilities. The first was that the act of picking up the bride was a symbolic re-enactment of the Rape of the Sabines. Another was that it symbolized the bride's reluctance to surrender her virginity, which she did only under duress. And the last suggested marital faithfulness - having been carried into the house by her husband she would only leave it the same way. This of course was in the context of a patriarchal culture in which it was said that a woman should only leave her house when she was so old that people would not ask whose wife she was, but whose mother. It has also been said to originate from a Roman belief that it was bad luck for a bride to stumble while entering her new .

These traditions, though often attacked by critics and scholars, nevertheless remain a treasured part of many ceremonies, cherished by both bride and groom.

**Masculinist concerns**

Some commentators argue that marriage and divorce now operate in Western societies in ways that are unfair to men. The divorce rate is very high, now half that of the marriage rate, but only 15 per cent of men are awarded custody. This is unchanged since 1994 (cf. p. 1), and annual support payments increasing 18% to $40 billion paid by 7.8 million separated parents, 6.6 million are fathers with cash incentives of up to $4.1 billion available to states that create support and arrearage orders, and then collect (cf. 6B, 6C, & 6D), it may help to explain the conclusion of a recent marriage report by Rutgers University. "Continuing decline of the marriage rate accompanied by an increase in the number of cohabiting couples; a small increase in the percentage of children living in fragile families and born out of wedlock; and a sharp increase among teenage boys in their acceptance of unwed childbearing and a slight decrease in agreement among teenagers, especially girls, that "living together before getting married is a good idea." says 2004 Social Health of Marriage in America. Marriage strike behavior although not explicit.

Further, during a litigated divorce child custody, paternity, alimony, child support, fathers' rights, and allegations of domestic violence create additional concerns, especially with divorce attorneys rates up to $300.00 per hour.

85% of orders of protections are awarded to females, 7% of petitions denied. Since the enactment of the Violence Against Women Act of 1995, more than $1 billion spent to police and prosecutors. Divorce attorneys practice leveraging this assault charge into an order of protection to get a spouse, usually the man, out of the , physically separating him from children and his property.

## See also

- Adultery - consensual sexual intercourse by a married person with someone other than their lawful spouse.
- Alimony - obligation of support.
- Annulment - legal procedure for declaring a marriage null and void.
- Arranged marriage - marital partners are chosen by others.
- Bachelor party - a party held for a bachelor shortly before he is married, to make the most of his final opportunity to engage in activities his wife might not approve of, or merely to spend time bonding with his male friends.
- Betrothal - formal state of engagement to be married.
- Bond - a connection.
- Chinese marriage - arrangement between families.
- Common-law marriage - class of interpersonal status.
- Consummate - bring marriage to its completion, usually by making love.
- Covenant marriage - in some U.S. states, a form of marriage where divorce is made more difficult
- Digital marriage - two people who have no connection outside their gaming lives come together within a virtual community.
- Divorce - ending of a marriage.
- Engagement and engagement ring
- Honeymoon
- Jewish view of marriage
- Open marriage
- Same-sex marriage
- Wedding
- Wedding ring
- White wedding

| Engagement | Wedding | Age at first marriage | Alimony | Affair | Annulment | Divorce | Concubinage | Bachelor | Religious aspects of marriage | Same-sex marriage | Open marriage | Adultery | Domestic violence | Online wedding

# Engagement

An **engagement** is an agreement to marry, and also refers to the time between proposal and marriage. During this period, a couple is said to be **affianced, engaged to be married,** or simply **engaged.**

## The Engagement Period

The concept of an engagement period may have begun in 1215 at the Fourth Lateran Council, headed by Pope Innocent III, which decreed that "marriages are to be . . . announced publicly in the churches by the priests during a suitable and fixed time, so that if legitimate impediments exist, they may be made known." . The modern Western form of the practice of giving or exchanging engagement rings is traditionally thought to have begun in 1477 when Maximilian I, Holy Roman Emperor gave Mary of Burgundy a diamond ring as an engagement present.

Engagements have no predetermined length, and may range from days to years. Customs surrounding engagement vary greatly, and may include a formal or informal announcement to friends, family, and community, or a celebratory party or gathering.

In contemporary Western culture, it is not uncommon for couples to spend a considerable period of engagement, often cohabitating, possibly without setting a date for their marriage. However, long-distance engagements also exist, often signifying primarily a general desire for eventual marriage, rather than a period of preparation for marriage. This is sometimes necessary for couples living in different countries, as some countries require a formal relationship before allowing residents' future spouses to immigrate. For example, in the United States, the K1 Visa allows a fiancé(e) of a US citizen to reside in the United States for up to ninety (90) days before marriage.

## Engagement Rings

An engagement ring is worn on the fourth finger of the left hand. This tradition is thought to be from the Romans, who believed this finger to be the beginning of the **vena amoris** ("vein of love"), the vein that leads to the heart. Romantic rings from the time of the Roman Empire and from as far back as 4 AD often resemble the Celtic Claddagh symbol (two hands clasping a heart) and so it is thought that this was used as some symbol of love and commitment between a man and a woman. Some others suggest that the rings could be symbolically linked to slave shackles, and thus symbolize the future bondage of husband and wife. However, much speculation about the origins of the engagement ring exists. See the link below for more information on the history of engagement rings.

## Engagement Parties

Occasionally the engaged couple will have an engagement party. Traditionally the party is hosted by the fiancée's parents. Usually it is a relatively informal affair and only hors d'oeuvres and drinks will be served. Traditionally, a speech is made by the couple, one or more of their parents, or both.

Guests are not expected to bring gifts, but some choose to do so. The traditional gift is a teapot, but more contemporary gifts include money, champagne or high-quality wine, gift vouchers, household utensils, or flowers.

## Related Terms

**Fiancé(e)**

A man who is engaged to be married is called his partner's **fiancé**; a woman similarly engaged is called her partner's **fiancée**. These words are pronounced identically in English; the separate feminine form exists because of the inflectional morphology of grammatical gender in French, where the term originated. The term fiancé(e) is also sometimes used as a euphemism for a live-in lover, as was particularly common in tabloid newspapers during the 1990s.

**Proposal**

Engagement is most often initiated by a **proposal of marriage**, or simply a **proposal.** The proposal often has a ritual quality, involving the presentation of the engagement ring and a formalized asking of a question such as "Will you marry me?" It is traditionally the man's task to propose to the woman, but this is no longer universal.

**Betrothal**

Engagement is similar but very different from betrothal, but the two terms are sometimes used interchangeably. However, betrothal often refers to agreements involving not only the couple but their families; the concept sometimes has a connotation of arranged marriage. In modern western ceremonies the betrothal ceremony is the wedding ceremony. It is at this time the contracts are signed. The modern engagement is the equivalent of the 'permission to marry' in prior centuries.

## See also

- Engagement ring

| Up | Engagement ring

# Engagement ring

In the British-American tradition, an **engagement ring** is a ring worn by a woman on her left-hand ring finger indicating her engagement to be married. By modern convention, the ring is usually presented as a betrothal gift by a man to his prospective bride while or directly after she accepts his marriage proposal. It represents a formal agreement to future marriage.

Similar traditions seem to date at least to the ancient Greeks, Romans, and Egyptians. In Rome it was believed that the "vein of love" was located on the fourth finger of the left hand.

In the United States today, it is becoming more common, but still quite rare, that a woman will also buy an engagement or promise ring for her partner at the time of the engagement.

In Brazil and Germany, both the man and the woman wear engagement rings.

In some societies, it is traditional for the engagement ring to cost the equivalent of one month's pay of the man's wages. In the United States, de Beers and some jewelry merchants

have promoted a general guideline of two or three months' pay. A spokesperson from Tiffany's Australia, quoted on the television program *A Current Affair* (February 1, 2005), suggested that a man should spend two to three month's salary on an engagement ring.

## Material and design

Designs of such rings have varied greatly over the years. It traditionally is a precious band, and mounts a diamond or other gem. Current fashions for engagement rings are for a gold, platinum, or silver band with a single diamond. This trend dates from advertising campaigns in the 1940s by de Beers, the world's leading diamond producer.

An engagement ring is often intentionally expensive as a sign of a man's permanency. The argument for a diamond is that it is the most enduring, beautiful, and expensive gem. Many women, however, prefer different gems or semiprecious stones to the stark clarity of a diamond. Most of these stones are colored. Sapphires, star sapphires, emeralds, and rubies are often used in engagement rings. Pearls and opals are rare, because these are soft stones.

In some European countries (e.g. Germany), engagement rings are usually plain gold bands without a diamond.

Gold and platinum are recommended by more jewelers, not only because of their inherently higher value, but because they are much more durable than silver. Often a gold or silver ring will employ a platinum setting because it will better protect the stone.

Titanium and stainless steel are becoming more popular because of their lower cost, and because of their strength. These materials allow for a type of setting called a tension setting which is popular because it causes the illusion of a floating stone. Titanium and steel must be milled on a lathe because the temperatures required for proper fabrication are much too high for a small jewellery operation. It should be noted that a titanium ring might cause problems with removal in case of an emergency. Hospital tools are unable to cut some grades of titanium. This titanium ring maker's FAQ contradicts the previous statement. The results of their tests have shown that a manual ring cutter can cut through a ring in under two minutes and electric tools would be faster.

## History

The inception of the engagement ring itself can be tied to the Fourth Lateran Council presided over by Pope Innocent III in 1215. Innocent declared a longer waiting period between betrothal and marriage; plain rings of gold, silver or iron were used earliest. Gems were more than baubles; they were important and reassuring status symbols to the aristocracy. Laws were passed to preserve a visible division of social rank, ensuring only the privileged wore florid jewels. As time passed and laws relaxed, diamonds and other gems became obtainable to the middle class.

At one time, engagement rings mounted sets of stones. One traditional sentimental pattern mounted six to celebrate the joining of two families: The birthstones of the bride's parents and the bride (on the left), and the birth stones of the groom and his parents (on the right). The parents' stones were mounted with the mother to the left of the father. The bride and groom's birthstones would be adjacent in the center. Another similar pattern, for four stones, mounted the birthstone of the parents' marriages, and the birthstones of the bride

and groom. These token rings often disassembled, to expose a channel in which a lock of the suitor's hair could be treasured.

Others believe the engagement ring goes back to the time of the Egyptians. Why wear the ring on the third finger of the left hand? The ancient Egyptians believed that the vein in that finger ran directly to the heart. As for that big rock of an engagement ring, the first recorded diamond engagement ring was presented by the Archduke Maximillian of Austria to Mary of Burgundy as a betrothal gift in 1477. However, the diamond engagement ring did not become the standard it is considered today until after an extensive marketting campaign by De Beers in the middle of the 20th century.

A Victorian tradition was the Regards ring, in which the initials of the precious gems used spelled out the word 'regards'.

## Refusing the gift

Women traditionally refuse offers of marriage by refusing to take the offered engagement ring.

In the United States, engagement rings are considered "conditional gifts" under the legal rules of Property. This is an exception to the general rule that gifts cannot be revoked once properly given. See for example Meyer v. Mitnick, 625 N.W.2d 136 (Michigan, 2001), finding the following reasoning persuasive; "the so-called, "modern trend," holds that because an engagement ring is an inherently conditional gift, once the engagement has been broken the ring should be returned to the donor. Thus, the question of who broke the engagement and why, or who was "at fault," is irrelevant. This is the no-fault line of cases."

A woman who accepts an engagement ring, and then does not marry the man but keeps the ring, is considered grasping and dishonest in some cases, although an alternative argument is that the ring was a gift to which the woman is entitled; because an engagement is also a period for evaluating one's commitment to the relationship, it is not uncommon for either the man or the woman to break off the engagement.

Tradition generally holds that if the betrothal fails because the man pursues other women or himself breaks off the engagement, the woman is not obliged to return the ring. Legally, this condition can be subject to either a *modified* or a *strict* fault rule. Under the former, the fiance can demand the return of the ring unless he breaks the engagement. Under the latter, the fiance is entitled to the return unless their actions caused the breakup of the relationship, the same as the traditional approach. However, a no-fault rule is being advanced in some jurisdictions, under which the fiance is always entitled to the return of the ring. The ring only becomes the property of the woman when marriage occurs. An unconditional gift approach is another possibility, wherein the ring is always treated as a gift, to be kept by the fiancee whether or not the relationship progresses to marriage.

## See also

- Wedding ring

| Up

# Wedding

A **wedding** is a civil or religious ceremony at which the beginning of a marriage is celebrated.

## Customs

### General customs

Wedding ceremonies may contain any number of different elements, however most contain wedding vows of some kind and a proclamation of marriage, usually by the officiant.

Other elements may include music, poetry, prayer, scripture, or other traditions. In most societies a number of traditions or customs have emerged around the wedding ceremony, many of which have lost their original symbolic meaning in the modern world. Other wedding traditions are relatively recent. Some elements of the Western wedding ceremony symbolize the bride's departure from her father's control and entry into a new family with her husband. In modern Western weddings, this symbolism is largely vestigial, since husband and wife are of equal power and status. Recently in some cultures, same-sex weddings have begun to be celebrated.

The Western custom of the bride wearing a white wedding dress came to symbolize purity in the Victorian era (despite popular misconception and the hackneyed jokes of situation comedies the white dress did not actually indicate virginity, which was symbolized by a face veil). Within the "white wedding" tradition, a white dress and veil would not have been considered appropriate in the second or third wedding of a widow or divorcee. The specific conventions of Western weddings largely from a Protestant and Catholic viewpoint, are discussed at "White wedding."

Weddings in modern China combine both traditional elements and elements influenced by the West. The actual civil ceremony consists of registering the marriage with the local registrar and is brief and done without much ceremony. The wedding reception, however, is elaborate and complex, and the one prominent element of modern Chinese weddings is the Chinese wedding album.

A wedding is often followed or accompanied by a wedding reception, at which an elaborate wedding cake is served. Western traditions include toasting the bride and groom, the newlyweds having the first dance, and cutting the cake. The bride throws her bouquet to the assembled group of all unmarried women in attendance, and the woman who catches it is supposedly going to be the next to wed. A fairly recent egalitarian equivalent has the groom throwing the bride's garter to the assembled unmarried men; the man who catches it is supposedly the next to wed.

But customs vary and in multicultural ceremonies the customs may be varied, mixed or totally created to suit the personalities and interests of the couple. Again, such ceremonies are more common when performed by Civil Celebrants, as in Australia.

A long-standing modern tradition is for brides to wear or carry "something old, something new, something borrowed, something blue" during the service. It is considered good luck to do so. Often times the bridge attempts to have one item that meets all of these

qualifications, such as a borrowed blue handerchief which is "new to her" but loaned by her grandmother (thus making it old.)

**French customs**

Many times, in smaller French towns, the groom will meet his fiancée at her on the day of the wedding and escort her to the chapel where the ceremony is being held. As the couple proceeds to the chapel, children will stretch long white ribbons across the road road which the bride will cut as they pass.

At the chapel, the bride and groom are seated on two red velvet chairs underneath a silk canopy they called a *carre*. Laurel leaves may be scattered across their paths when they exit the chapel. Sometimes small coins are also tossed for the children to gather.

At the reception, the couple customarily uses a toasting cup, called a *Coupe de Marriage*. The origin of giving toast actually began in France, when they literally dropped a small piece of toast into the couple's wine (to ensure a healthy life). They lifted their glass to "a toast" as is common in Western culture today.

Some couples choose to serve a croquembouche instead of a wedding cake. The dessert is a pyramid of crème-filled pastry puffs, drizzled with a caramel glaze.

At a more boisterous wedding, tradition involves continuing the celebration until very late at night. After the reception, those invited to the wedding will gather outside the newlyweds' window and bang pots and pans. They are then invited into the house for some more drinks in the couple's honor, after which the couple is finally allowed to be alone for their first night together as husband and wife.

Another practice that is becoming more common at wedding celebrations is "beheading" a bottle of champagne with a sabre made for the occasion. It was started as a way for the Hussards (under Napoleon's command) to celebrate victories and exhibit their horseback skills: they would "behead" the top off a bottle of champagne while on horseback. *Legend* has it that the skilled horsemen would ride at a full gallop while brave women held up bottles of champagne. The sabre must strike the neck of the bottle at exactly the right angle (champagne bottles have over 100 pounds of pressure per square inch).

This practice spread throughout France as a way to celebrate special occasions. Now decorative replicas of these special sabres can be purches from artisans in Thiers, France (the French capital of cutlery).

## Music

Music often played at western weddings includes:

The "Bridal Chorus" from Lohengrin by Richard Wagner, often used as the processional and commonly known as "Here Comes the Bride" - Note: Richard Wagner is said to have been Anti-Semitic, and as a result, the Bridal Chorus is often not used at Jewish weddings.
Johann Pachelbel's Canon in D is often used as an alternative processional.
The "Wedding March" from Felix Mendelssohn's incidental music for the Shakespeare play, A Midsummer Night's Dream, often used as a recessional.
The "Toccata" from Charles-Marie Widor's Symphony for Organ No. 5, also used as a recessional.
Segments of the Ode To Joy, the fourth movement of Ludwig van Beethoven's Ninth

Symphony, sometimes make appearances at weddings; its message of unity is suitable for the occasion.

## Variants

A **double wedding** is a single ceremony where two fiancee couples rendezvous for two separate weddings. Typically, a fiancee with a sibling might plan a double wedding with that sibling.

## See also

**Events related to weddings**

- Betrothal
- Engagement and Engagement ring
- Banns of marriage
- Wedding reception
- Wedding anniversary
- Prenuptial agreement

**Types of weddings**

- Handfasting
- Religious aspects of marriage
- Online wedding
- Same-sex wedding

**Wedding traditions**

*Main article: Wedding traditions*

- Marriage license
- Wedding band (or ring)
- Wedding invitation
- Wedding vows
- Wedding trends

**Clothing**

- Wedding dress

**Food**

- Wedding cake

**Participants**

- Best man
- Bridesmaid
- Flowergirl
- Maid of honor
- Ringbearer
- Usher or groomsman

**Related travel**

- Honeymoon

| Up | Bride | Best man | Banns of marriage | Bridal shower | Wedding invitation | Wedding dress | Wedding ring | Flower girl | Ringbearer | Bridal registry | Marriage vows | Marriage license | Wedding reception | Wedding cake | Wedding favors | The Little White Wedding Chapel | Honeymoon | Wedding traditions and customs | Wedding trends

# Bride

A **bride** is the female participant in a wedding ceremony. The term bride comes from the Teutonic word for a cook. She is typically attended by one or more bridesmaids or maids of honor. Her male partner is the bridegroom or "groom."

Before a bride can be formally called "wife" or Mrs. (the surname of the bridegroom), she must finish the formal wedding procedure. In some cultures, successful sexual intercourse between the bride and bridegroom is a required step to complete (or consummate) the wedding ceremony.

In Europe and North America, the typical attire for a bride is a formal dress and sometimes a tiara. For first marriages, a white dress is a tradition started by Queen Victoria's wedding. Etiquette prescribes that a white dress may not be worn for subsequent marriages (a direct symbolism of virginity), but this guideline is often ignored, brides wearing white dresses for any number of marriages. In addition to the gown, the bride normally also wears a veil and carries a bouquet of flowers. In some areas, a garter may be worn to be removed by the groom at a later time after the ceremony.

**See also**

- Bridesmaid
- Flowergirl
- Bridegroom
- Best man
- Groomsman
- Ringbearer

| Up | Bridesmaid

# Bridesmaid

## Bridesmaid

A **bridesmaid** is a girl or young woman who attends to the bride during or after a wedding or marriage ceremony. Traditionally bridesmaids were chosen from unwed young women of marriageable age. The principal bridesmaid is called the maid of honor (or matron of honor if she is married).

A bridesmaid is often a close friend or sister. Often there is more than one bridesmaid: in modern times the bride chooses how many to have. Historically, no person of status went out unattended, and the size of the retinue was closely calculated to be appropriate to the status of the personage.

## See also

- Bride
- Flowergirl
- Bridegroom
- Best man
- Groomsman
- Ringbearer

| Up

# Best man

The **best man** is the name given to the male assistant to the bridegroom at a wedding. Usually the groom gives this honor to someone who is close to him, either a brother or his closest male friend.

In the context of a traditional American/British white wedding, the best man's duties typically include:

- Organising a Bachelor party for the groom
- Possibly helping plan or organise some details of the wedding
- Getting the groom to the wedding on time, generally by sleeping in the groom's bedroom the night before
- Supervising the groomsmen
- Holding the bride's ring at the altar
- Acting as the officiant if the wedding ceremony is paid
- Giving a speech at the wedding, usually at the expense of the bride and groom, and thanking the bridesmaids
- Stocking the men's room at the reception with mints and soap

The groomsmen assist the best man with these functions.

When the groom wishes to give this honor to a woman, she may be termed the "best woman" or "best person." The bride's equivalent of the best man is the maid or matron of honor. A neutral term is "honor attendant".

In Uganda a best man does what is described above but he is also challenged to guide the newlyweds in ways of marriage. This means that ideally a best man must be married, preferably to one wife and should be in position to give sound, tried and tested advice. A best man must be a confidant and be discreet about the details he hears from the new couple.

**See also**

- Bridegroom
- Groomsman
- Ringbearer
- Bride
- Bridesmaid
- Flowergirl

| Up | Bridegroom | Groomsman

# Bridegroom

A **bridegroom** (often shortened to ***groom***) is a man who is about to be married, or who has just been married.

He is typically attended by a best man and groomsmen. His partner is known as the bride, who is typically attended by one or more bridesmaids or maids of honour.

**See also**

- Best man
- Groomsman
- Ringbearer
- Bride
- Bridesmaid
- Flowergirl

| Up

# Groomsman

In a North American/Australian wedding a **groomsman** is one of the (usually) male attendants to the bridegroom in a wedding ceremony. Usually the groom selects his closest friends and/or relatives to serve as a groomsmen, and it is considered an honor to be selected. From his groomsmen, the groom chooses one to serve as best man. In a typical British wedding ceremony, although there may be several bridesmaids there will be only one male attendant, the best man.

In a typical American/Australian white wedding, the duties of a groomsman typically include some or all of the following:

- helping the best man plan the bachelor party(U.S.)/Stag Night(U.K) for the groom
- ushering guests to their seats before the ceremony
- escorting the bridesmaids down the aisle during the ceremony and reception
- giving speeches and toasts (however, this duty is usually performed by the best man)
- dancing with bridesmaids and other single female guests at the reception

The groom may also designate other male friends and relatives to act as **ushers**, whose main task is ushering guests to their seats before the ceremony.

**See also**

- Bridegroom
- Best man
- Ringbearer
- Bride
- Maid of honor
- Bridesmaid
- Flowergirl

| Up

# Banns of marriage

The **banns of marriage**, commonly known simply as "the **banns**", (from an Old English word meaning "to summon") are the public announcement in a parish church that a marriage is going to take place between two specified persons.

The purpose of banns is to enable anyone to raise any legal impediment to it, so as to prevent marriages that are legally invalid, either under canon law or under civil law. Impediments vary between legal jurisdictions, but would normally include a pre-existing marriage (having been neither dissolved nor annulled), a vow of celibacy, lack of consent, or the couple's being related within the prohibited degrees of kinship.

In England, under the provisions of Lord Hardwicke's Marriage Act, the reading of the banns became necessary for the validity of a marriage. By this 1753 statute, 26 Geo. II, c. xxxviij, the banns are required to be read aloud in church over a period of three Sundays prior to the actual wedding ceremony. Banns must be read in the parish church of both parties to the marriage, as well as in the church where the marriage ceremony is to take place (where this is different). Omission of this formality renders the marriage void. Prior to this law, it was possible for eloping couples to marry clandestinely in various places—finding an imprisoned clergyman in the Fleet Prison was one well known way (a "Fleet Marriage"), at least for couples near London. After the law, elopers had to leave England, usually for Scotland, and proverbially, to the village of Gretna Green, in order to contract a marriage while avoiding these formalities. These details often figure in melodramatic literature set in the period.

In Ontario, the publication of banns remains a legal alternative to seeking a marriage license. A same-sex couple attempted to marry this way at the Metropolitan Community Church of Toronto in 1999, since the province was not then issuing marriage licences to same-sex couples. The marriage was ruled valid in 2003. See Same-sex marriage in Canada.

| Up

# Bridal shower

A **bridal shower** is a party given for a bride before her wedding. Showers are usually coordinated by the bridesmaids, who invite guests to offer gifts for the  of the bride and groom. Traditionally, the maid of honor hosts the shower.

The bridal shower is sometimes an all-female affair, analogous to the groom's bachelor party.

The custom of the bridal shower is said to have grown out of earlier dowry practices when a poor woman's family might not have the money to provide a dowry for her, or when a father refused to give his daughter her dowry because he did not approve of the marriage. In such situations, friends of the woman would gather together and bring gifts that would compensate for the dowry and allow her to marry the man of her choice.

Grand Rapids Michigan Evening Press 22 June 4 1904, "The 'shower parties' that through mistaken hospitality the wedded couple are forced to attend", may be the earliest use of this sense of the word in print?

| Up

# Wedding invitation

A **wedding invitation** is a letter sent to a person, asking the recipient to attend a wedding. They are typically mailed out 6 weeks before the wedding date. Wedding invitations can sometimes have fancy writing on them known as calligraphy. Other types of printing include Engraving, Thermography, Letterpress printing and sometimes Blind Embossing. Most of time, they are mailed in double envelopes. The inner envelope can be lined in a matching color, is not gummed and fits into the outer envelope. The outer envelope is gummed for sealing and addressing.

Along with the wedding invitation, the ensemble may also include a respond card or folder and envelope. The respond card or folder is traditionally used for gathering totals for the caterer and getting a general number of guests attending. The recipient is asked to mail back the respond card or folder roughly two weeks before the wedding or by the date indicated. The envelope is pre-addressed and pre-stamped by the wedding party for ease.

Other pieces often included in the ensemble are the reception card or folder, map or direction card, and accommodation information. The reception card simply lists the addresses and times of any post-wedding events, such as a cocktail hour, dinner or dance. Map or direction cards provide details about the location of the wedding and reception. The accommodation information gives helpful tips about airfare, transportation or hotel arrangements for out-of-town guests. Local attractions may be featured as well. Often times the accommodation information is sent in advance with the save the dates.

A "Save the Date" is similar to an invitation and is mailed up to one year before the wedding date. Save the dates simply announce that the wedding date has been set and encourages recipients to plan for the event. It is not used as a substitute for the wedding invitation and typically mentions that an invitation will follow.

In countries that issue them, the envelope may be franked with love stamps. In the United States, the postal service issues each year a love stamp specifically denominated to cover the double weight of the invitation and reply (a rate slightly less than the cost of two regular stamps).

### Pop culture references

In a famous episode of Seinfeld, George Costanza's fiancée Susan is killed by licking toxic wedding invitations that George picked out since they were inexpensive. This deus ex machina device to get George out of getting married was frowned upon by many fans of the show.

| Up

# Wedding dress

A **wedding dress** or **wedding gown** is clothing worn by a bride during a wedding ceremony. Color, style and ceremonial importance of the gown depends on the religion and culture of the participants.

### Western Culture

In modern tradition, the color of western-culture wedding dresses is white. Used in this sense, 'white' or 'wedding white' includes creamy shades such asThe Queen chose to wear a white gown for the event. The official wedding portrait photograph was widely published and many brides opted for a similar dress in honor of that choice. The tradition continues today. (See white wedding.) Prior to the Victorian era a bride was married in any colour except black (the colour of mourning) or red (which was connected with prostitutes). The white dress came to symbolize purity of heart and the innocence of childhood. Later attribution suggested that the colour white symbolized virginity.

The term Bridal Gown originates from the word *al* which means *party* combined with *bride* is Bridal i.e. "Brides Party Gown". In the Middle Ages wedding parties were simply called Bride-al's. A bridal train is the part of the wedding dress that trails behind the bride, the term is derived from similar train worn by Kings & Queens, which themselves are derived from seeing a Peacock, which were used as royal birds.

### Eastern Culture

Many wedding dresses in China are colored red, the traditional colour of good luck. In modern Chinese weddings, particularly in Western countries, the bride usually opts for the white Western dress or changes from a red gown to a white gown later in the day.

Also in India the traditional colour of female wedding garments is red. With Indians in Western countries, the bride often wears the red sari at the wedding ceremony and change into traditional Indian wear afterwards (like Lengha, choli etc).

| Up | White wedding

# White wedding

A **white wedding** is a term for a traditional formal or semi-formal wedding in British and American, as well as Commonwealth, traditions. Brides in many other countries are adopting this traditional white dress. This term refers to the white colour of the wedding dress, which became popular in the Victorian era and came to symbolize purity of heart and the innocence of childhood. Later attribution suggested that the colour white symbolized virginity.

This article discusses the rise of the conventions of a "White wedding," their perceived symbolism, and their contemporary application.

## History and traditions

The tradition of wearing white at weddings began due to the choice of colour of the wedding dress of Queen Victoria at her wedding to Prince Albert. Queen Victoria was not the first royal bride to wear a white wedding gown, but the first of the modern era. White had been a traditional colour of royal mourning, and although not often utilized as such, white was not considered a suitable choice for a royal wedding. Victoria's choice popularized the white gown as no other had before her. Previously, brides wore their best clothes or the most expensive new clothes they could afford. Gold or gold-threaded dresses became popular with royal brides; the rank-and-file wore dresses that reflected their station. White was one of many choices, pastel shades were also popular.

Until the mid-twentieth century, many brides in the United Kingdom did not wear a traditional wedding dress, merely a specially bought dress that could later be worn as an evening dress. This was also the case in pre-20th Century America where working and frontier brides often opted for a formal look that was practical and could be used again on special occasions.

White weddings almost always take place in churches and people generally seek to be married in the most prestigious or picturesque church they can find. This often leads to the often bemoaned phenomenon of such churches attracting the unexpected attendance of unmarried couples who are in the early stages of planning their wedding and wish to be married there, but would not otherwise set foot in church. As a consequence, some churches require that the couple either be parishioners or pledge to join and participate in the parish. In the United States, such weddings may also be held at the family's residence or in a private club.

After World War I, as full-scale formal weddings began to be desired by the mothers of brides who did not have a permanent social secretary, the position of the "wedding planner" who could coordinate the printer, florist, caterer, seamstress, began to assume importance. *Bride's Magazine* began to be published in 1934 as a newspaper advertising insert called So You're Going to Get Married! in a column entitled To the Bride, and its rival *Modern Bride* began publishing in 1949. Now a whole industry surrounds the provision of such weddings. The groom may be a mere detail: the new editor of *Modern Bride* began her inaugural column, without irony: "I really did have the wedding of my dreams, the wedding that had been floating around my head for years before I met my husband."

Emily Post's *Etiquette* was first published in 1922, as a guide to the "new" people of the post-war boom, who meant to get the unfamiliar details right, and the conservatively evolving nature of a formal wedding can be traced in its various editions. A 4th edition of Peggy Post's *Emily Post's Wedding Etiquette: Cherished Traditions and Contemporary Ideas*

*for a Joyous Celebration* is still in print, along with a wide range of wedding planners and guides to second weddings bearing the Post name. A subtle shift in the requirements for a wedding can be detected in the modern blurb for *Emily Post's Weddings* "creating a wedding experience that demonstrates the bride and groom's commitment and *uniqueness*." "Uniqueness" is a modern addition to a wedding's requirements. Judith Martin has published *Miss Manners on Weddings.*

The full white wedding experience means that an organist, a choir, flower arrangements, flowers for lapels and commemorative wedding leaflets with the Order of Service need to be arranged and purchased. Also the hymns need to be selected and a reading from the Bible chosen. (Note: A less religious or non denominational form uses well known classical and popular music.)

## Attendees

Traditional weddings require, in addition to the bride and groom:

- Best man - a close male friend or relative of the groom, given a place of honour.
- Maid of honour - a close female friend or relative of the bride, given a place of honour. If she is married, she is instead called the "matron of honour."
- Groomsmen - one or more male attendants who support the groom.
- Bridesmaids - one or more female attendants who support the bride.
- Flower girl - a young girl who scatters flowers in front of the bridal party.
- Ringbearer - an attendant, often a young boy, who carries the wedding rings.
- Ushers - helpers, usually men, who assist with the organization.
- Junior Bridesmaids - young girl typically between the ages of 8 and 16 who is too old to be a flowergirl, but the bride wants to be a part of the wedding.

Typically, these positions are filled by close friends of the bride and groom; being asked to serve in these capacities is seen as a great honour.

Wedding guests are generally sent invitations to which they are expected to reply. The guests are generally invited to both the wedding and the wedding reception afterwards, although sometimes reception places are limited. Often certain people are invited due to perceived family obligations, as to not receive an invitation can be considered an insult.

## The ceremony

When the guests arrive for a wedding the ushers' duty is to hand out the correct mix of books, flowers and leaflets and ensure the guests are seated in the correct places. Traditionally, the side on which people sit depends on whether they are friends or family of the bride or of the groom. The front rows are generally reserved for close family or friends, with the very first seats reserved for the bridal party. However, in many ceremonies the bridal party will remain standing at the altar during the ceremony along with the bride and groom.

The groom and his best man wait inside the church for the arrival of the bride and her "entourage".

This entourage generally arrives in elegant cars or in horse-drawn coaches, specially hired for the occasion. The bride's entourage normally consists of the bride, the bride's father and all the various bridesmaids, maids of honour, flower girls and page boys that are intended to attend her.

The following is a typical processional order:

1. The ushers and/or groomsmen escort the grandparents of the bride and groom to their seats.
2. The ushers and/or groomsmen escort the mother of the groom and mother of the bride to their seats.
3. The bridesmaids enter, escorted by the groomsmen.
4. The maid or matron of honor enters, either by herself or escorted by the best man.
5. The ringbearer enters.
6. The flower girl enters. (In some ceremonies, the ringbearer will accompany the flower girl.)

The bride then proceeds down the aisle, escorted by her father, to the accompaniment of music, and the ceremony starts.

After the wedding ceremony itself ends, the bride, groom, officiate, and two witnesses generally go off to a side room to sign the wedding register in the United Kingdom or the state-issued marriage license in the United States. Without the signing of the register or the marriage license no legally valid marriage exists.

Afterward, guests file out to throw flower petals, confetti, birdseed, or rice over the newly-married couple for good luck.

Finally, a photographic session ensues of the couple leaving the church.

## The reception

After this the events shift to a reception at which the married couple, the couple's parents, the best man and the wedding *entourage* greet each of the guests. At such events it is traditional to eat and drink. The cutting of the wedding cake would also take place at the reception.

During the reception a number of wedding speeches are made and numerous toasts are drunk.

Any dancing is commonly started by the bride and groom, usually termed the "Bridal Waltz", but dancing an actual waltz is comparatively rare - often the couple chooses their favourite love ballad.

An arranged dance between the bride and her father is also traditional. Sometimes the groom will cut in halfway through the dance, symbolizing the bride leaving her father and joining her new husband. Though not traditional, dances between the groom and his mother are also becoming popular in America.

At some point the married couple will become the object of a shivaree, a good-natured hazing of the newly-married couple. While this is most familiar in the form of tying tin cans to the bumper of the couple's car, or spraying shaving cream on the windows, some of the pranks can be far more malicious.

The final tradition is the newly married couple to set off for their honeymoon.

| Up

# Wedding ring

A **wedding ring** or **wedding band** consists of a precious metal ring, usually worn on the base of the left ring finger – the fourth finger (with the thumb counted as the first finger) of the left hand. In some parts of the world, it is worn on the right ring finger. Such a ring symbolizes marriage: a spouse wears it to indicate a marital commitment to fidelity. The European custom of wearing such a ring has spread widely beyond Europe.

## Traditional customs

#### Pre-wedding customs

According to some customs, the wedding ring forms the last in a series of gifts, which also may include the engagement ring, traditionally given as a betrothal present, and the promise ring, often given when serious courting begins.

Other more recent traditions, and the jewelry trade, seek to expand the idea of a series of ring-gifts with an eternity ring, which symbolizes the renewal or ongoing nature of a lasting marriage, sometimes given after the birth of a first child; and a trilogy ring, usually displaying three brilliant-cut round diamonds each, in turn, representing the past, present and future of a relationship.

A European tradition encourages the engraving of the name of one's intended spouse and the date of one's intended marriage on the inside surface of wedding rings, thus strengthening the symbolism and sentimentality of the rings as they become family heirlooms.

#### Wedding ceremony customs

The best man has a traditional duty of keeping track of a marrying couple's wedding ring(s) and to produce them at the symbolic moment of the giving and receiving of the ring(s) during the traditional marriage ceremony.

In more elaborate weddings, a ring bearer (usually a young boy that is part of the family of the bride or groom) may assist in the ceremonial parading of the ring(s) into the ceremony, often on a special cushion or pillow(s).

Traditionally, at least in some European countries, the wedding ring is the same as the engagement ring and changes its status through engraving and the change of the hand on which to wear it. If the wedding ring is different from the engagement ring, the question whether or not the engagement ring should be worn during the ceremony leaves a few options. The bride may wear it on her left ring finger and have the groom put the wedding band over it. She may also wear it on her right ring finger, although that may surprise the groom. The bride may also continue wearing the rings on different hands after the wedding – this may prevent the engagement ring from scratching and scuffing. Another option is to have the main bridesmaid keep the ring during the ceremony – there are a variety ways to keep it: in a pouch, on a plate, etc. After the ceremony, the ring can be placed back on either the left or the right hand.

**Post-wedding customs**

Before medical science discovered how the circulatory system functioned, people believed that a vein of blood ran directly from the fourth finger on the left hand to the heart. (This belief allegedly dates to the 3rd century BC in Greece.) Because of the hand-heart connection, people named the putative vein descriptively vena amori, Latin for 'the vein of love'. Due to this tradition, it became acceptable to wear the wedding ring on this finger. By wearing rings on the fourth finger of their left hands, a married couple symbolically declares their eternal love for each other. This has now become a matter of tradition and etiquette. However a reason to wear it right was that left = sinistra, sinister (left = bad; right = good).

In many Western cultures, the wedding ring is worn on the left hand. In some countries such as Germany and Chile, however, it is worn on the right hand. Also in Spain it is worn right, except by Catalan people (left). Orthodox Christians, Eastern Europeans and Jews also traditionally wear the wedding band on the right hand. In The Netherlands, Catholic people wear it left, all others right. But in Austria Catholic people wear it right.

Etiquette frowns severely on the making of sexual overtures to a man or woman wearing a wedding ring.

## Contemporary usage

In the United Kingdom and the United States in past generations, women wore wedding bands much more commonly than men did. Today, both partners often wear wedding rings, but where occupations or professions forbid or discourage the wearing of jewelry (as in the cases of actors, police, military pilots and electrical workers), either marriage partner may not wear a ring. In addition, people often remove wedding rings for comfort or safety. Others may object to the idea of precious metals, or dislike the idea of declaring their legal status through jewelry. Either partner may also wear a wedding ring on a chain around the neck, thus conveying the socially equivalent message to wearing it on a finger.

One interpretation states that the woman wears the wedding ring below the engagement ring, thus making it closer to the heart. Another practice holds that the woman should wear the wedding ring above the engagement ring, thus sealing the atmosphere of the engagement into the marriage. Still others prefer that the wedding ring should be worn alone.

## Materials

Most religious marital ceremonies accept a band of any material to symbolize the taking of marriage vows, with unusual substitutions permitted in marriages under unusual circumstances. When people cannot obtain or adjust a metal ring of appropriate size, substitutions such as rubber bands may be used.

To make wedding rings, jewellers most commonly use a precious yellow alloy of gold, hardened with copper, tin and bismuth. Platinum and white alloys of gold are also used, although the slightly yellow "white" gold alloys of the past have been largely replaced by a cheaper nickel-gold alloy, covered with a thin plating of rhodium which must be reapplied after some years of wear. Titanium has recently become a popular material for wedding bands, due to its durability, affordability, and gunmetal grey colour. Tungsten carbide, often with gold or platinum inlays, is recently being used as well. The least expensive material in

common use is nickel silver for those who prefer its appearance or cost. Marrying couples are also beginning to use stainless steel, which is more durable than platinum or gold and can accept a finer finish than titanium. Silver, copper, brass and other corroding metals do not occur as frequently because they stain the skin and because the wedding ring is intended as a symbol of permanence. Aluminum or poisonous metals are almost never used.

### Styles, patterns, fashions

A plain gold band is the most popular pattern. Medical personnel commonly wear it because it can be kept very clean. Women usually wear narrow bands, while men wear broader bands.

In France and French-speaking countries, a common pattern consists of three interwoven rings. They stand for "faith, hope and love", where "love" equates to that particular type of perfect disinterested love indicated by the ancient Greek word *agape*. Provocatively, this pattern slides off quickly, because the rings flow over each other.

Men in Greek, Italian and Anatolian cultures sometimes receive and wear puzzle rings – sets of interlocking metal bands that one must arrange just so in order to form a single ring. Women wryly give them as a test of their man's chastity. Even when the man masters the puzzle, he still cannot remove and replace the ring quickly.

In North America, many married women wear two rings on the same finger: an engagement ring and a plain wedding band. Couples often purchase such rings as a pair of bands designed to fit together.

Engraving Wedding Bands is also becoming very popular in the United States.

### Quotes

"Until death do us part." —common ending words of a Christian wedding vow

"With this ring I thee wed." —from the traditional Church of England marriage-ceremony formula

"With this ring, you are consecrated to me according to the law of Moses and Israel." —translated from the Hebrew words said by both bride and groom at a Jewish wedding

"*N.*, take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit." —from the Roman Catholic Rite of Marriage

### See also

- Courtship
- Love

| Up

## Flower girl

A **flower girl** is a participant in a wedding procession.

Her responsibility is to walk in front of the bride, either to:

- Spread flower petals on the floor before the bride

- Carry a bouquet of flowers
- Carry a bouquet of flowers or bunch of thornless roses, which they pass out to the guests as they go

She is usually a young child, between 5 and 10 years of age. Her male equivalent is the Ring Bearer or Page Boy. Often the *ringbearer* and the *flower girl* are made to look like a couple, as with the best man and maid of honor.

There may be more than one *flower girl*, particularly at very formal or society weddings, or if the bride has several young relatives to honour. This occurs less frequently than it used to, although it is still common to see several flowergirls at British royal weddings.

Flowergirls, Ring Bearers and Page Boyss are usually nieces and nephews or young brothers and sisters and are generally no younger than about 5 nor older than 9 or 10. Children under 5 are unlikely to understand much of what's going on and may decide to start playing hide and seek just as the vows are about to be exchanged.

**See also**

- Bride
- Maid of honor
- Bridesmaid
- Bridegroom
- Best man
- Groomsman
- Ringbearer
- Page Boy

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# Ringbearer

In a formal wedding or a white wedding, a **Ring Bearer** or **Page Boy**is a special page, who:

- **Ring Bearer** carries the wedding rings for the bridal party. This is almost always symbolic, with the ring bearer carrying a large white satin pillow on which imitation rings are sewn, the real wedding bands being in the safekeeping of the Best Man. If the real rings are used, they are tacked on with thread
- **Page Boys** traditionally carry the brides train if she is wearing a dress with a long train

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**See Also**

- Bride
- Bridegroom
- Best Man
- Groomsman
- Maid of honor

- Bridesmaid
- Flowergirl

| Up

# Bridal registry

A **bridal registry** is a system designed by department stores for the purpose of allowing a newlywed couple to manage the purchase of gifts for their wedding. From what is available at the store, the couple creates a list of items that they would like to receive, then the list is mentioned or provided to their wedding guests. Some implementation methods allow participating stores to provide the list to guests. As a gift is purchased by a guest, the department store's list is updated and the item is removed from the list of desired items, preventing a single gift from being accidentally bought redundantly by multiple people. This can be greatly efficient both for the couple to be married as well as convenient for guests who don't have to make decisions over what to buy.

The concept of a bridal registry was first instituted by Chicago-founded department store Marshall Fields in 1924, and has since been turned into a well-known experience of many large stores. Some registries track more detail than others. Even  Depot, the gigantic improvement warehouse, offers a bridal registry.

Bridal registries are not always well received. They can be viewed as vulgar, particularly by older guests. Soliciting gifts can be seen as an anathema to traditional gift buying notions such as "being grateful for what you receive", the element of surprise, and leading to gift buying as a type of competition as the couple knows the prices of the presents given. It has led to the more controversial practice of couples asking guests to give them money instead of presents, in cultures where this is not the practised norm. Apocryphal tales abound of people making profits off their weddings and sending invitations with space for people to give their credit card details.

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# Marriage vows

**Wedding vows** are promises made by the bride and groom to each other during a wedding ceremony. In Western culture, these promises have traditionally included the notions of affection ("love, comfort, keep"), faithfulness ("forsaking all others"), unconditionality ("for richer or for poorer", "in sickness and in health"), and permanence ("as long as we both shall live", "until death do us part"). Some couples choose to write their own vows, rather than relying on standard ones spoken by the celebrant. See also marriage.

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# Marriage license

A **marriage license** is permission from a legal authority for the marriage of two people to be performed. The requirements differ depending on the time and place: licenses to marry have been granted since the Middle Ages. Valid marriages can occur without a license (for

example, by obtaining pardon for having married without license, or by cohabitation and representation as husband and wife in jurisdictions permitting common law marriage).

Every state in the United States issues marriage licenses. After the marriage ceremony, both spouses and the officiant sign the marriage license (some states require a witness). The officiant or couple then files for a certified copy of the marriage license and a marriage certificate with the government.

The requirements for getting a marriage license vary from state to state.

### Controversy

Some groups believe that needing to obtain a marriage license from the State in order to be married is unnecessary or immoral. The Libertarian Party, for instance, believes that all marriages should be civil, not requiring sanction from the State. Some Christian groups also feel that, since marriage is a contract between two people and God, no authorization from the State is required.

### See also

- banns of marriage

| Up

## Wedding reception

A **wedding reception** is a party held after the completion of a marriage ceremony. Some sort of post-marriage party is traditional in most societies around the world, but with considerable variety on the details.

In most Western countries, following a meal with copious quantities of food and alcohol (traditionally paid for by the bride's family and known as the Wedding breakfast) speeches are made by members of the wedding party wishing the couple well in the future. Traditionally, the speaking parties include bride's father, the best man (who usually slips in a few hopefully good-natured jokes at the couple's expense), and then finally the groom. In the modern U.S., speeches are more often given by the best man and the maid of honor.

After the speeches, the bride and groom begin their First Dance, which used to be called the "bridal waltz" (in most contemporary weddings a recent romantic pop song is played and the bride and groom's dance is rarely an actual waltz). Different dance styles are now used, depending on the nature of this pop song.

The wedding reception dance party may involve a certain sequence of special dances. For example, after the First Dance, the groom may escourt his bride to her father for a special Father/Daughter dance.

Following the various special dances, the guests are invited to join in the dancing. The party continues with toasts and various celebrations until the bride and groom leave in a car "decorated" by the couple's friends.

Wedding traditions vary considerably between countries, and even between regions of the same countries. Some traditions include:

The money dance or dollar dance, at which guests pay a small amount of money to dance with the bride or groom. In some cultures, the money is pinned to a special apron worn by the bride. In others, the money is collected by friends, who sometimes give a shot of alcohol to each guest as they pay. This tradition is common in the U.S. Midwest, but considered tacky in other regions.

Tossing of the bride's bouquet and garter. The bride tosses her bouquet over her shoulder to a group of all the single women present. Whoever catches it is supposed to be the next to get married. Similarly, the groom tosses the bride's garter to the single men, often after removing it from her leg, to the amusement of the guests. Sometimes the man who catches the garter is supposed to put it on the leg of the woman who catches the bouquet. Sometimes the garter is sold in a raffle instead of being tossed. In some regions of the U.S., this is considered tacky.

Clinking of the glasses: Guests will often clink their glasses during dinner to ask the newlyweds to stand up and kiss. Some couples pass out wedding favor bells for guests to ring instead of clinking glasses.

### Chinese societies

In Chinese societies, the wedding reception is known as *xĐ-jĐu* (œR, literally joyful wine), and is far more important than the wedding itself which tends to be a brief civil ceremony. The timing and the characteristics of the reception varies strongly from locale to locale. They are typically extremely elaborate and expensive often costing several years salary of the groom's family. However because cash in the form of red envelopes and jewelry (particularly gold) are given as wedding present, and because the wedding hosts keep very careful track of the cost of the gifts (jewelry is given with a receipt which indicates the actual cost of the gift), the cost of the reception is effectively split among the wedding guests. Wedding receptions also build local community solidarity. As each couple weds, their wedding reception is in effect financed with gifts from the other members of the community with the expectation that the new couple and their family will give gifts in future wedding receptions within the village.

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## Wedding cake

A **wedding cake** is the traditional cake served to the guests at a wedding breakfast, after a wedding. It is usually a large cake, multi-layered or tiered, and heavily decorated with icing, occasionally over a layer of marzipan, topped with a small statue of a bride and groom. Other common motifs include doves, gold rings and horseshoes, the latter symbolising good luck. Achieving a dense, strong cake that can support the decorations while remaining edible can be considered the epitome of the baker's art and skill.

Tradition generally requires that the first cut of the cake be performed by bride and groom together, often with a ceremonial knife, or even a sword. An older, archaic tradition

had the bride serve all portions to the groom's family, as a symbolic transfer of her household labor from her family to the groom's family.

Tradition may also dictate that the bride and groom feed the first bites of this cake to each other. Again, this may symbolize the new family unit formed and the replacement of the old parent-child union. It is also fairly popular for the bride and groom to shove the cake in each other's faces, rather than eating it.

Other guests may then partake of the cake, portions may be taken or shipped to people who missed the festivities.

A portion may be stored, and eaten by the couple at their first wedding anniversary, or at the christening of their first child.

The origins of the tradition of the wedding cake are hard to determine. Sweets are traditional at many celebrations for most if not all cultures world-wide. Ancient Roman records detail sweets distributed at weddings. The book Folklore Myths and Legends of Britain details the ancient Roman practice of dropping a wedding cake on the head of the bride.

Medieval and Renaissance resources also mention large cakes at weddings. Such cakes may have been fruitcake.

A large cake can take a long time to make, and without modern refrigeration, a heavy fat and sugar frosting may have prevented spoilage by limiting moisture exposure. Another possibility is the use of sugar and fat required satisfying the need for conspicuous consumption for the families involved in the wedding.

Henry VIII of England enacted a law specifying the quantity of sugar a cake may have, possibly to control or tax this prevailing convention.

During World War II, sugar was rationed in the UK, so icing could not be made, and cakes were reduced in size. To overcome cakes were often served inside a box which had been decorated with plaster of Paris, to resemble a larger, traditional cake.

### See also

- White wedding

| Up

# Wedding favors

A **wedding favor** is a small gift given as a gesture of appreciation or gratitude to guests from the bride and groom during a wedding ceremony or a wedding reception.

The tradition of distributing wedding favors dates back as early as the beginning of time. It is believed that the first wedding favor, common amongst European Aristocrats, was known as a bonbonniere. A bonbonniere is a small trinket box made of crystal, porcelain and/or precious stones. The contents of these precious boxes were generally sugar cubes or delicate confections, which symbolize wealth and royalty. (In this era, sugar was an expensive commodity and was treasured only among the wealthy. It was believed that sugar

contained medical benefits). As the price of sugar decreased throughout centuries, the tradition of providing gifts to guests reached the general populace and was embraced by couples of modest means.

As time evolved and sugar became more affordable, bonbonnieres were replaced among the modest with almonds. For centuries, almonds were commonly distributed to wedding guests to signify well wishes on the bridegroom's new life. In the thirteenth century, almonds coated with sugar, known as confetti, were introduced. Confetti soon transformed to Jordan almonds, which later evolved into the signature wedding favor for modern day weddings. Traditionally, five Jordan almonds are presented in a confection box or wrapped in elegant fabric to represent fertility, longevity, wealth, health and happiness. The bitterness of the almond and the sweetness of the coated candy exemplify the bitter sweetness of a marriage.

Today, gifts to guests are commonly known as wedding favors and are shared in cultures worldwide. Wedding favors have become an intricate and necessary part of wedding planning and have complimented ceremonies and receptions alike. Wedding favors are so diverse in style, elegance and theme that options for favors are only limited to the couple's imagination. Today's bride has the option to select a gift based on her wedding theme.

Many couples wish to share commemorating gifts that are personalized with the couples names and dates so the guests can remember the very special occasion. Some of these favors include, personalized pens, wedding flowers, trinket boxes, goblets, candles, vases and even personalized wedding cameras.

The presence of wedding favors is now just as important as the bride's dress. These gifts have made the bride's 'to do' list and climbing the list as a very important item.

The importance and demand for wedding favors have enhanced the wedding industry and made a total impact on the internet. Wedding favors have surpassed the term 'trend' and have become commonplace among today's weddings.

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# The Little White Wedding Chapel

**The Little White Wedding Chapel** on the Las Vegas Strip in Las Vegas, Nevada has been the site of many "quickie" celebrity weddings. It can perform marriages at its "Drive-Thru Tunnel of Vows", and has special "Elvis" ceremonies.

Among those married here were:

Frank Sinatra and Mia Farrow (1966)
Patty Duke and Michael Tell (1970)
Joan Collins and Peter Holm (1985)
Bruce Willis and Demi Moore (1987)
Michael Jordan and Juanita Vanoy (1989)
Stone Cold Steve Austin and Debra Marshall (2000)
Natalie Maines and Adrian Pasdar (2000)
Britney Spears and Jason Allen Alexander (2004)
Judy Garland
Sally Jesse Raphael
Mickey Rooney (twice)

Similarly named Las Vegas wedding chapels, such as "The Little Church of the West" and "The Little Chapel By The Courthouse" "The Little Chapel of the Flowers" or the "Wee Kirk o'the Heather" are often confused with "The Little White Wedding Chapel".

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# Honeymoon

A **honeymoon** is the traditional trip taken by newlyweds to celebrate their marriage, and presumably, consummate it. Today, honeymoons are often celebrated in places that are secluded, exotic, warm, or otherwise considered special and romantic — for example, warm, sunny beaches, scenic coastlines, and mountain retreats. A recent trend among couples is to combine the wedding and honeymoon into one experience. This is typically called a "weddingmoon" or a "destination wedding."

## The origin of the word *honeymoon*

The *Oxford English Dictionary* offers no etymology at all, but dates the word back to the 16th century:

> "The first month after marriage, when there is nothing but tenderness and pleasure" (Samuel Johnson); originally having no reference to the period of a month, but comparing the mutual affection of newly-married persons to the changing moon which is no sooner full than it begins to wane; now, usually, the holiday spent together by a newly-married couple, before settling down at .

One of the oldest citations in the Oxford English Dictionary indicates that, while today *honeymoon* has a positive meaning, the word was actually a sardonic reference to the inevitable waning of love like a phase of the moon. This, the first literary reference to the

honeymoon was penned in 1552, in Richard Huloet's *Abecedarium Anglico Latinum*. Huleot writes:

> Hony mone, a terme proverbially applied to such as be newe maried, whiche wyll not fall out at the fyrste, but thone loveth the other at the beginnynge excedyngly, the likelyhode of theyr exceadynge love appearing to aswage, ye which time the vulgar people cal the hony mone.
>
> Or, in modern English:
>
> Honeymoon, a term proverbially applied to the newly-married, who will not fall out (quarrel) at first, but they love the other at the beginning exceedingly, the likelihood of their exceeding love appearing to assuage [any quarrels]; this time is commonly called the honeymoon.

It has also been said that the origins of this word date back to the times of Babylon. In order to increase the virility and fertility of the newlyweds, the father of the bride would provide his son in law with all the mead (a honey-based drink) he could drink during the first month of the marriage (and therefore "moon").

Another two possible explanations of the word honeymoon are to do with the date that weddings traditionally took place. Weddings once commonly took place upon the Summer solstice both for religious reasons earlier on and also for the practical reason that it was the time between the main planting and harvesting of crops. As it was at this time of year that honey was first harvested it is possible that this is the source. Another alternative is that "Honey Moon" is a name given to the moon when its path is close to the southern horizon. Its light shines though the haze and dust of our atmosphere giving its light a honey color for the whole month.

| Up

# Wedding traditions and customs

**Wedding traditions and customs** vary greatly between cultures, ethnic groups, religions, countries, and social classes and often reflect a particular view of marriage.

## Italian customs

At the start of a typical Italian wedding reception, the bridal party and the rest of the guests are separated for an hour and served cocktails. The food during cocktail hour is served in a buffet setup. During the cocktail time, the bride and the groom usually take their time to shoot photographs in a proper setting.

At the conclusion of cocktail hour, the guests will gather in the main dining room. The newlywed couple is introduced with much fanfare and they take their first dance, with the bridal party following soon after, who are then ultimately joined by the rest of the guests.

Afterwards, everyone is seated, speeches are made by friends and family, and everyone champagne toasts the wedded couple.

Food is plentiful during most weddings, and Italian custom is no exception. Between courses, the MC will encourage dancing.

After the bulk of the courses have passed, it is time for the cake cutting, which ushers in the dessert course. In Sicilian customs, the dessert course is often presented as a Viennese Table, a dazzling array of pastries, fruits, coffees, cakes, (etc) are presented in great quantity with much celebration. This is often called Vienna Hour.

After dessert, more dancing commences, gifts are given, and the guests eventually begin to leave. In Southern Italy, as the guests leave, they hand envelopes of money to the bride and groom, who return the gift with a wedding favor, a small token of appreciation. In Northern Italy instead, the wedding favor is still given, but no tradition of envelopes with money resists.

## United States customs

- The bride traditionally wears "something old, something new, something borrowed, and something blue."

The bride usually wears a white dress.

- Clinking silverware against glassware obliges the newlyweds to kiss.
- A color scheme is often used so that the invitation matches the bridesmaids' dresses and the table settings.

### Christian weddings

A Christian or mainstream wedding and reception follow a similar pattern to the Italian wedding. Customs and traditions vary with part of the country, ethnic group, social group, and so on, but components include the following:

- The bride's family sends engraved invitations to the wedding guests, addressed by hand to show the importance and personal meaning of the occasion.
- Guests send or deliver wedding gifts to the bride's family before the wedding day.
- A wedding ceremony takes place at a church or other favorite location, such as an attractive outdoor venue.

At the wedding reception following the ceremony, sometimes at the same location but sometimes at a different venue:

- The bridal party lines up in a receiving line and the wedding guests file past, introducing themselves.
- Usually snacks or a meal are served while the guests and bridal party mingle.
- Often the best man and/or maid of honor toast the bride and groom with personal thoughts, stories, and well-wishes; sometimes other guests follow with their own toasts. Champagne, sparkling cider, or nonalcoholic carbonated drinks are usually provided for this purpose.
- If dancing is provided, the bride and groom first dance together. Often further protocol is followed, where they dance first with their respective mother and father, then possibly with the maid of honor and best man; then the bride and groom rejoin while the parents of the bride and groom join the dance and the best man and maid of honor dance together; then other attendants join in; then finally everyone is entitled to dance. Dancing continues throughout the reception. Music

is sometimes provided by a live band or musical ensemble, sometimes by a disc jockey with stereo equipment.

- In some cultures, the money dance takes place, in which it is expected and encouraged for guests to pin money onto the young bride and groom to help them get started in their new lives in a new household. In other cultures, this would be considered vulgar.
- The cake-cutting ceremony takes place; the bride and groom jointly hold a cake cutter--often a special silver keepsake cutter purchased or given as a gift for the occasion--and cut the first pieces of the wedding cake. They then entwine arms and feed each other a bite of cake.
- In some social groups, the bride and groom smear cake on each other's faces at this time. In other social groups, this would be considered vulgar.
- The bride tosses her bouquet over her shoulder to the assembled unmarried women; the woman who catches it, superstition has it, will be the next to marry. In some social groups, the process is repeated for unmarried men with the groom tossing the bride's garter for the same purpose.
- Gifts are not opened at the reception; they are either opened ahead of time and sometimes displayed at the reception, or if guests could not deliver gifts ahead of time, they are placed on a table at the reception for the bride and groom to take with them and open later.

### Wedding gifts

Originally, the purpose of inviting guests was to have them witness a couple's marriage ceremony and vows and to share in the bride and groom's joy and celebration. Gifts for the bride and groom are optional, although most guests attempt to give at least a token gift of their best wishes. Some brides and grooms and families feel that, for the expense and effort they put into showing their guests a good time and to wine and dine them, the guests should reciprocate by providing nice gifts. No etiquette book or rule condones this belief.

The couple often *registers* for gifts at a favorite store well in advance of their wedding. This allows them to create a list of preferred or needed household items, usually including a favorite pattern for china, for silverware, and for crystalware; often including linen preferences, pots and pans, and similar items. With older brides and grooms who might already be independent and have lived on their own, even owning their own s, they sometimes register at hardware or improvement stores. This is intended to make it easy for guests who wish to purchase gifts to feel comfortable that they are purchasing gifts that the newlyweds will truly appreciate.

Etiquette rules prohibit the bride and groom from soliciting gifts, which would preclude them listing their place of registry, for example, in their wedding invitations. Guests are supposed to ask for this information if they want it; however, many couples do include the information in their invitations with the intention of making it more convenient for guests.

Many older guests, often find bridal registries vulgar. They can be seen as an anathema to traditional notions behind gift buying, such as contravening the belief that "one should be happy for what they receive", taking away the element of surprise, and leading to present buying as a type of competition, as the couple know the costs of each individual item.

**African-American customs**

Jumping the broom developed out of the institution of slavery in the United States. Slaves had no right to legal marriage; slaveholders considered slaves property and feared that legal marriage and family bonds had the potential to lead to organization and revolt. Marriage rituals, however, were important events to the Africans, who came in many cases come from richly-ceremonial African cultures. When faced with the loss of the right to marry, many created new rituals with what was on hand.

Taking marriage vows in the presence of a witness and then leaping over the handle of a broom became the common practice to create a recognized union. This symbolized the crossing of a threshold and the taking of a "leap of faith." Brooms are also symbols of the hearth, the center of the new family being created. Jumping the broom has become a practice in many modern weddings between Black Americans.

## Romanian customs

Lutari are traditional musicians performing traditional Gypsy songs. The music of the lutari establishes the structure of the elaborate Romanian peasant weddings, as well as providing entertainment (not only music, but magic tricks, stories, bear training, etc.) during the less eventful parts of the ritual. The lutari also function as guides through the wedding rituals and moderate any conflicts that may arise during what can be a long, alcohol-fueled party. Over a period of nearly 48 hours, this can be very physically strenuous.

Following custom almost certainly dating back at least to the Middle Ages, most lutari rapidly spend the fees from these wedding ceremonies on extended banquets for their friends and families over the days immediately following the wedding.

## Chinese customs

Although Chinese wedding customs vary from province to province, and from region to region, there are some basic and common themes in the traditional Chinese wedding.

Both the bride and groom are usually dressed in red, as red is the color of celebration and good fortune. The bride, with a red veil or large embroidered hankerchief over her head (much like the Western custom of a white wedding veil), and is lead by the groom to where the parents are seated.

Once there, the couple then kneels and kow-tows to their parents, and to their ancestors - taking note to bow and kow-tow to all four directions (north, south, east and west). They will also pour tea and serve it to their parents, which then the parents accept and gives the couple a red envelope (or hong-bao) filled with cash. Usually, the mothers will take this opportunity to also give the bride many pieces of gold jewelry or heirlooms.

After this ceremony, it is considered that the couple is married, and the family and guests spend the evening feasting and drinking all night long. During this meal, the bride will change her outfit several times; generally a new outfit for each course. This shows her new family, and her guests her wealth and status. Often times, many games will be played during this banquet. Guests give the bride and groom gifts of cash, stuffed in red packets or envelopes.

In more recent years, a new custom has emerged where the wedding guests will escort or sneak into the new couple's room, to play games and pranks. As Chinese custom requires

that hosts (in this case, the newlyweds) can not be rude to their guests, and can not ask them to leave - this celebration can last for several hours. Another more modern tradition occurs before the tea ceremony. The bride is hidden in a room and her attendants (called "sisters," even if the women are not biologically the bride's siblings) try to prevent the groom and his attendants ("brothers") from coming in to pick up the bride. They try to get the groom to bid for the bride, asking for money in 8s or 9s. They also ask the men (especially the groom) trivial questions, such as "where did you meet the bride?" Sometimes, the women would ask the groom and his attendants to write a poem about the bride or do silly tricks. At the end, the women are given money by the men.

## Scottish customs

Scotland has historically been a favourite place to get married, due to the fact that in Scotland, parents' permission is not required if both the bride and groom are old enough to legally be married (16). In England it was historically the case that if either was 16 or 17 then the permission of parents had to be sought. Thus Scotland, and especially the blacksmith's at Gretna Green, became a very popular place for couples to elope to, especially those under 18 and usually living in England. Gretna Green now hosts hundreds of weddings a year and is Scotland's third most popular tourist attraction.

A Church of Scotland wedding and reception generally follows a fairly established set of customs and practices although most couples chose to adapt these to their own personal circumstances and preferences. The days of slavishly following etiquette and now largely behind us, although no doubt Granny might disagree.

Typical customs:

- The bride's family sends invitations on behalf of the couple to the wedding guests, addressed by hand. The couple may send the invitations themselves, especially if they are more middle-aged. The invites will specify if the invitation is for ceremony and/or reception and/or evening following the wedding breakfast at the reception.
- Guests send or deliver wedding gifts to the bride's family before the wedding day. Alternatively, the couple may register at department store and have a list of gifts there. The shop then organises delivery, usually to the bride's parents' house or to the reception venue.
- A wedding ceremony takes place at a church, registry office or possibly another favourite location, such as a hilltop. In this regard Scotland differs significantly from England where only pre-approved public locations may be used for the wedding ceremony. Most ceremonies take place mid afternoon and last about half an hour during which the marriage schedule is signed by the couple and two witnessess (usually the best man and chief bridesmaid.
- The newly wed couple usually leave the ceremony to the sound of bagpipes.
- There is a wedding reception following the ceremony, usually at a different venue.
- The bridal party lines up in a receiving line and the wedding guests file past, introducing themselves.

- Usually a drink is served while the guests and bridal party mingle. The drink tends to be whisky with a non alcoholic alternative.
- The best man and bride's father toast the bride and groom with personal thoughts, stories, and well-wishes, usually humorous. The groom then follows with a response on behalf of his bride. Champagne is usually provided for the toast.
- There is nearly always a dancing following the meal. Usually in Scotland this takes the form of a ceilidh, a night of informal traditional Scottish dancing in couples and groups to live traditional music. The first dance is led by the bride and groom, followed by the rest of the bridal party and finally the guests.
- The cake-cutting ceremony takes place; the bride and groom jointly hold a cake cutter and cut the first pieces of the wedding cake.
- Gifts are not opened at the reception; they are either opened ahead of time and sometimes displayed at the reception, or if guests could not deliver gifts ahead of time, they are placed on a table at the reception for the bride and groom to take with them and open later.
- A sprig of white heather is usually worn as a buttonhole for good luck.
- It is the norm for the groom and much of the male bridal party and guests to wear kilts, although suits are also worn. Kilts and Highland dress are often hired for this purpose.

**Wedding gifts**

Originally, the purpose of inviting guests was to have them witness a couple's marriage ceremony and vows and to share in the bride and groom's happy day. Guests are generally expected to bring a gift of their best wishes.

The couple often *registers* for gifts at a favourite store well in advance of their wedding. This allows them to create a list of preferred or needed household items, and does tend to reduce the duplication of gifts. Though, Bridal Registries, particularly by older people, can be seen as vulgar. Taking away from traditional notions of present giving, such as one should be grateful for what they receive, the element of surprise, recipients knowing the cost of a present. It has led to the more controversial practice of couples openly asking for guests to give them money not presents, in cultures where this is not the established norm. Apocryphal stories abound about people actually making profits off their weddings and sending invitations with space for people to fill in their credit card details.

**Recent Weddings in Scotland**

A selection of well-known people who have got married in Scotland recently Madonna (entertainer) and Guy Ritchie (2000); J. K. Rowling (2001); Stella McCartney (2003); Gordon Sumner and Trudie Styler; Ewan McGregor.

**See also**

- Jewish view of marriage
- Honeymoon registry

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# Wedding trends

Modern **wedding trends**, including **destination weddings** and **theme weddings**, or a hybrid of the two, have freed the wedding couple to explore more dramatic planning. With the advent of inexpensive air travel, and the ease with which the internet allows contact with a multitude of more exotic venue suppliers, brides and grooms are increasingly considering variations of the traditional wedding ceremonies. In many cases arrangements may be more relaxed and less stressful for the couple, and because the weddings may of necessity be smaller, the wedding may also be less expensive. Usually the destination wedding location also becomes the honeymoon site.

## Themed weddings

**Themed weddings** may be held either in the traditional locations in the bride's town, or in a unique far-away setting. Destination weddings may be purely traditional in nature or may also have a theme.

**Factors to consider**

- Plan the event so that the theme does not overshadow the true meaning of the wedding day.
- Relax the rules, and allow the wedding to flow naturally without traditional constraints.
- Themed Period Costumes for the wedding party may be acceptable if every participant is comfortable with the idea, and the additional cost is agreeable to those who pay it.
- Review the plan with everyone beforehand, especially the officiant.
- Consider the weather before finalizing the theme plan. The attire should match the season.
- Ask questions. Prospective vendors are a good source of information for planning the wedding.
- Evaluate the amount of work required to be performed before the wedding, and how much personal time is available, and employ a wedding coordinator as early as possible if one is needed.

**Current themes being used**

- 1920s Theme
- Medieval/Renaissance
- Victorian
- Autumn
- Scottish
- Western
- Disney
- Irish
- Cinderella
- Japanese
- Outdoor
- Polish
- Greek

- Beach
- Spring Blossoms
- Fairy Tale Wedding
- Under the Sea

## Destination weddings

**Destination Weddings** can be a most rewarding experience, however, even more planning and long distance preparation is needed than for a traditional local wedding. First consideration for the couple always involves two paramount influences: budgetary constraints, and the need to maintain the goodwill of family and friends. One characteristic of the destination wedding is the financial and scheduling inability of many friends and family to attend. This situation has been resolved in some cases by holding a reception after returning from the wedding, for all those who were unable to travel to the destination wedding.

The primary question to be answered immediately is: what are the marriage law requirements? With thousands of excellent venues available, it is dangerous to consider any location where there is not a record of a substantial number of routine weddings of foreign nationals without administrative delays. Some foreign locations require a residency period, health tests, and are administratively burdensome. In many countries (eg: England) this sort of wedding is simply not permitted, since one of the parties must be either a resident or a citizen.

The entire wedding procedure can be facilitated by working with a knowledgeable representative in that area. In many cases the foreign assistor may not necessarily be a formal business person, but may be a hotel wedding coordinator. Those wedding couples who have been most successful and satisfied at destination weddings have tended to keep control of most of the detailed planning and arrangements, and have used foreign help as assistance only. Unlike honeymoons, where the wedding couple have to please only themselves, destination weddings must please the entire wedding party, and be reasonably affordable for all invited guests.

One option is to hire a wedding consultant who is familiar with the location where the wedding couple wants to get married. The consultant may located in the place where the wedding will occur or a travel agent who has experience in planning remote destination weddings. In some locales there are wedding consultants whose primary business is working with foreign couples.

All told, this may be the safest way to plan a wedding, but it will add to the cost. A flat fee may be charged, or a surcharge applied to the cost of all services are contracted on the wedding couples behalf. References are required, and still the ultimate responsibility for detail verification must be retained by the wedding couple.

A second option is to find a hotel or inn, or bed & breakfast that offers wedding planning services for guests who stay there. Many of these have hosted weddings in the past, and some have a salesperson who helps with the wedding planning, often for a ceremony and reception right on site.

Another option is to find a wedding chapel at the location the wedding couple has chosen. These tend to have complete packages with photographs, flowers, music, officiant, even license built right in. The wedding couple's work is usually limited to showing up. This is easiest, and may be least expensive. However, the wedding couple doesn't have control over some of the details, and might be put off by the relatively impersonal nature of the ceremony.

A destination wedding opens up possibilities to be creative. Simply by having a destination wedding, the wedding couple has, to the degree they choose, abandoned the conventional. People's expectations have been altered, so the wedding couple might be less likely to feel bound to a traditional wedding template. If the setting is particularly nice, the wedding couple may be able to simplify other aspects of the wedding.

For example, a wedding in a beautiful historic inn may need no additional decoration or flowers. For weddings in Hawaii, Jamaica, or other tropical location, where the natural flowers and outdoor setting are naturally beautiful, just having the bride and groom, officiant, and wedding party looks perfectly natural. And may completely avoid the cost of flowers and rental of a venue for the wedding.

One successful strategy for destination weddings is to complete as many tasks as possible before leaving . Packing of clothing should be carefully planned well in advance. Make certain the right-sized suitcase or box is on hand. Much luggage can be generated when traveling to a destination wedding. When traveling by air plan to carry on as much as possible, and farm out to the excess to family and friends who are also traveling to the same location.

Wedding parties having successful destination weddings have discovered that "less is more" when planning extra curricular activities at the wedding site. Because it is presumably an intriguing, exotic place, and guests will take great pleasure in exploring new and unfamiliar terrain, many of the normally requisite get-togethers may not be scheduled. For example, the rehearsal dinner may be unnecessary. If "the medium was the message", then the location is the entertainment.

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# Age at first marriage

This is an incomplete list of the **average ages of people when they first marry** in various countries. This list is current, and does not treat the topic in history.

## World

- 28.7 years for men, 26.8 years for women.

## Americas

Canada: 29 for men, 27.4 for women.
United States: 26 for men, 25 for women.
Brazil: 25.8 for men, 22.7 for women.
Peru: 25.7 for men, 23.1 for women.
Argentina: 25.6 for men, 23.3 for women.
Mexico: 24.6 for men, 22.4 for women.

## Asia

Hong Kong Special Administrative Region of the People's Republic of China :31.1 for men, 28.8 for women.
Japan: 30 for men, 27.3 for women.
Kuwait: 29.6 for men, 25.0 for women.
Thailand: 25.8 for men, 23.5 for women.
Israel: 25.5 for men, 24.3 for women.
Indonesia: 25.2 for men, 21.6 for women.
India: 23.9 for men, 19.3 for women.
China: 23.8 for men, 22.1 for women.
Myanmar: 27.5 for men, 26.4 for women.
Nepal: 22.0 for men, 18.8 for women.

## Europe

Denmark: 32.5 for men, 30.1 for women
Sweden: 32.9 for men, 30.4 for women.
France: 31.2 for men, 29.1 for women.
Norway: 31.1 for men, 28.6 for women.
Germany: 30.9 for men, 28.2 for women.
Switzerland: 30.8 for men, 28.2 for women.
Netherlands: 30.7 for men, 28.3 for women.
Finland: 30.5 for men, 28.3 for women.
Austria: 30.3 for men, 27.9 for women.
Ireland: 30 for men, 28.2 for women.
Italy: 30 for men, 27.1 for women.
United Kingdom: 29.8 for men, 27.7 for women
Belgium: 28.9 for men, 26.6 for women

## Africa

Kenya: 26.3 for men, 21.7 for women.
Mozambique: 22.6 for men, 18.0 for women.
Cameroon: 26.7 for men, 20.2 for women.
Chad: 24.1 for men, 18.0 for women.
Egypt: 27.9 for men, 22.2 for women.
Libya: 32.0 for men, 29.2 for women.
Botswana: 30.8 for men, 26.9 for women.
South Africa: 28.9 for men, 27.1 for women.
Niger: 23.9 for men, 17.6 for women.
Togo: 27.0 for men, 21.3 for women.

## Oceania

Australia: 30.6 for men, 28.6 for women.
New Zealand: 29.2 for men, 27.3 for women.

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# Alimony

In many countries **alimony**, **maintenance** or **spousal support** is an obligation established by law that is based on the premise that both spouses have an absolute obligation to support each other during the marriage (or civil union) unless they are legally separated, though in some instances the obligation to support may continue after separation. Once dissolution proceedings commence either party may seek interim or pendente lite support during the course of the litigation.

Where a divorce or dissolution of marriage (civil union) is granted, either party may ask for post-marital alimony. It is not an absolute right, but may be granted, the amount and terms varying with the circumstances. If one party is already receiving support at the time of the divorce, the previous order is not automatically continued (although this can be requested), as the arguments for support during and after the marriage can be different.

Historically, alimony arose as a result of the indissoluable nature of marriage. Because divorce was rare, husband and wife remained married after their physical separation and the husband's obligation to support his wife continued. With the growing view that men and women should be treated equally the law recognized that both husbands and wives owed each other a similar duty of support. Accordingly, courts now may order either the husband or wife to pay alimony.

Some of the possible factors that bear on the amount and duration of the support are: *(see below for more details on these)*

- length of the marriage
- time separated while still married
- age of the parties at the time of the divorce
- relative income of the parties
- future financial prospects of the parties
- health of the parties
- fault in marital breakdown

Unless the parties agree on the terms of their divorce in a binding written instrument, the court will make a fair determination based on the legal argument and the testimony submitted by both parties. This can be modified at any future date based on a change of circumstances by either party on proper notice to the other party and application to the court. The courts are generally reluctant to modify an existing agreement to unless the reasons are compelling. In some jurisdictions the court always has jurisdiction to grant maintenance should one of the former spouses become a public charge.

## Alimony and child support compared

Alimony is not child support, which is another ongoing financial obligation often established in divorce. Child support is where one parent is required to contribute to the support of his or her children through the agency of the child's other parent or guardian.

Alimony is treated very differently than child support in the United States with respect to taxation. Alimony is treated as income to the receiving spouse, and deducted from the income of the paying spouse. Child support is not a payment that affects US taxes as it is viewed as a payment that a parent is making for the support of their own offspring.

If a party fails to pay alimony, there are not generally any special legal options available to the party that is owed money. In many jurisdictions, people whose child support obligations go into arrears can have licenses seized, in a few states they can even be imprisoned. Someone trying to recover back alimony can only use the collection procedures that are available to all other creditors (for example, (s)he could report the back alimony to a collection agency).

## Factors affecting alimony

Length of the marriage

Generally alimony lasts for a term or period, that will be longer if the marriage lasted longer. A marriage of over 10 years is often a candidate for permanent alimony.

Time separated while still married

In some U.S. states, separation is a triggering event, recognized as the end of the term of the marriage. Other U.S. states (such as New Jersey) do not recognize separation or legal separation. In a state not recognizing separation, a 2-year marriage followed by an 8-year separation will generally be treated like a 10-year marriage.

Age of the parties at the time of the divorce

Generally more youthful spouses are considered to be more able to 'get on' with their lives, and therefore thought to require shorter periods of support.

Relative income of the parties

In U.S. states that recognize a 'right' of the spouses to live 'according to the means they have become accustomed', alimony attempts to adjust the incomes of the spouses so that they are able to approximate, as best possible, their prior lifestyle. This tends to strongly equalize post-divorce income, heavily penalizing the higher-earning spouse.

Future financial prospects of the parties

A spouse who is going to realize significant income in the future is likely to have to pay higher alimony than one who is not.

Health of the parties

Poor health goes towards need, and potentially an inability to support for oneself. The courts do not want to leave one party indigent.

Fault in marital breakdown

In U.S. states where fault is recognized, fault can significantly affect alimony, increasing, reducing or even nullifying it. Many U.S. states are 'no-fault' states, where one does not have to show fault to get divorced. No-fault divorce has the advantage of sparing the spouses the acrimony of the 'fault' processes, and the disadvantage of closing the eyes of the court to any and all improper spousal behavior.

### Tax consequences of alimony in the United States

According to Section 71 of the US Internal Revenue Code, alimony must be included in the recipient's gross income and can be excluded from the payer's gross income. To qualify as alimony the payments must meet the following five conditions:

- The payment is a cash payment
- The payment is received by a "divorce or separation instrument"
- The instrument does not specify that the payments are not for alimony
- The payer and payee are not members of the same household when the payments are made
- There is no liability to make the payments for any period after the death or remarriage of the recipient

A divorce or separation instrument is defined as a decree of divorce or separate maintenance or a written instrument incident to such a decree, a written separation agreement, or a decree requiring a spouse to make payments for the support or maintenance of the other spouse.

Child support must be included in the payer's gross income and can be excluded from the recipient's gross income. Child support payments are payments that are allocated to the support of the minor children of the pair. If the amount of the alimony payments would be reduced in the event of the age, death, or marriage of the child, this contingent amount would be considered child support.

Section 215 of the Internal Revenue Code allows the alimony payer to take a tax deduction for any alimony or separate maintenance paid during the year. The payer's deduction is tied to the recipient's inclusion of alimony.

Together Sections 71 and 215 act as an income-splitting device.

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# Affair

An **affair** is usually a euphemism for a situation where two people are involved in an illicit activity. It is usually a romantic relationship commonly of limited duration. In lieu of this context, it can also be used to describe a meeting or some sort of business that a person must take care of. For example, one might say, "I have other affairs to attend to at the moment."

### Sex and romance

One of its darker connotation is a euphemism for a situation where two people are involved in an illicit sexual, romantic and/or passionate attachment, usually for a limited duration. The euphemism is also applied to marital infidelity where one partner has an outside sexual relationship: a liaison. It is sometimes accompanied by scandal.

The term usually implies sexual impropriety, but it is not necessarily the case. (For example, in the classic film *An Affair to Remember*, the love affair in question is generally considered acceptable from a moral standpoint.)

**Further reading**


- David Miller, *The Joys of Adultery — How to cheat and get away with it*.
- William F. Mitchell, Jr., *Adultery: Facing Its Reality*. ISBN 1-58641386
- Reena Sommer, *Anatomy of an Affair*.
- H. Cameron Barnes, *Affair! How to Manage Every Aspect of Your Extramarital Relationship with Passion, Discretion and Dignity*. ISBN 1581127774
- *The manual of how to cheat on your wife*. ISBN 097219950
- Jay D. Louise, *How to Have an Affair and Never Get Caught!* ISBN 0964478900
- Julia Copus, *In Defence of Adultery*. ISBN 1852246073
- Elissa Gough, *The Other Woman's Guide to and from Infidelity; The journal for Women in Affairs with Married Men*. ISBN 1891863037
- Don-David, *Infidelity: A Survival Guide*. ISBN 1572240873
- Laurel Walum Richardson, *The New Other Woman: Contemporary Single Women in Affairs With Married Men*. ISBN 0029268915


## Political and business

In the most general sense, it can be professional, personal, or public business. An affair, in the political sense, typically refer to any kind of involvement in illicit business by any kind of public representatives, such as in the Watergate affair. Like the earlier definition this is not always the case — for example the British Government has a Secretary of State for Foreign and Commonwealth Affairs, which is a perfectly legitimate (and usually honorable) position.

**Major Famous affairs**

Affair of the diamond necklace
Burrell affair
Cunningham-Agee affair
Dreyfus affair
Harden-Eulenburg affair
Hemings-Jefferson affair
Lavon affair
The Lewinsky Scandal (Bill Clinton's affair with Monica Lewinsky)
Lillehammer affair
Stevenson-Lloyd George affair
Iran-Contra affair
Makropulos affair
Profumo affair
Sokal affair
Spiegel affair

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# Annulment

**Annulment** is a legal procedure for declaring a marriage null and void. Annulment differs from divorce where the court ends an otherwise legal marriage on a specific date.

In strict legal terminology, *annulment* refers only to making a *voidable* marriage null; if the marriage is *void ab initio*, then it is automatically null, although a legal **declaration of nullity** is required to establish this. The process of obtaining such a declaration is similar to the annulment process.

**Grounds for annulment**

Grounds for a marriage being voidable or void ab initio vary in different legal jurisdictions, but are typically limited to fraud, bigamy, and mental incompetence including that:

1. Either spouse was already married to someone else at the time of the marriage;
2. Either spouse was too young to be married, or too young without required court or parental consent;
3. Either spouse was under the influence of drugs or alcohol at the time of the marriage;
4. Either spouse was mentally incompetent at the time of the marriage;
5. If the consent to the marriage was based on fraud or force;
6. Either spouse was physically incapable to be married (typically, inability to have sexual intercourse which persists) at the time of the marriage;
7. The marriage is prohibited by law due to the relationship between the parties.
8. Infidelity exists in marriage, or partners are unfaithful

**Annulment in the Catholic Church**

In the case of the Catholic Church, annulment does not mean the same thing as divorce. Some accuse the Catholic Church of hypocrisy for preaching that all marriages are permanent but providing the means of annulment. The Church reconciles these two seeming opposing ideas by understanding that a "Declaration nullity" is not a dissolution of a marriage, but rather to determine whether a marriage was a sacrament (valid) or in contrary in some way to Divine Law as understood by the Catholic Church. While some may try to use an annulment to get around the "no divorce" rule, that is not the reason the Church gives for the availability of annulment. According to the Church, an annulment affirms the Scriptural basis of divorce and at the same time affirms that in a true marriage, a man and a woman become *one flesh* before the eyes of God.

For this reason (or for other reasons that render the marriage null and void) the Church, after an examination of the situation by the competent ecclesiastical tribunal, can declare the nullity of a marriage, i.e., that the marriage never existed.132 In this case the contracting parties are free to marry, provided the natural obligations of a previous union are discharged. -*Catechism of the Catholic Church #1629*

Marriages that are annulled under the Catholic Church are usually considered as *ab initio*, meaning that the marriage has been essentially invalid from the beginning. Some Catholics therefore worry that their children will be considered illegitimate if they get an annulment. However, Canon 1137 of the Code of Canon Law specifically affirms the legitimacy of children born in both recognized and putative marriages (those later declared null). Critics point to this as additional evidence that a Catholic annulment is similar to divorce.

An annulment verified by the Catholic Church is independent from obtaining a civil divorce, although before beginning a process in front of the Ecclesiastical Tribunal, it has to be clear that the marriage community cannot be rebuilt.

If someone has all the signs of being married previously, he or she must get an annulment before entering into a marriage in the Catholic Church, even if the individual was not married in the Catholic Church previously. Catholics acknowledge the indissolubility of marriage for any baptized persons who give themselves freely in the bond of marriage and recognizes the marriages of other Christians in most cases. However it may decide not to recognize previous marriages involving Catholics conducted contrary to the *Ne Temere* requirements.

*See also: Pauline privilege*

**Annulment in New York State**

The cause of action for annulment in New York State is generally fraud (DRL §140 (e)). There are other arguments; see the Statute.

"Fraud" generally means the intentional deception of the Plaintiff by the Defendant in order to induce the Plaintiff to marry. The misrepresentation must be substantial in nature, and the Plaintiff's consent to the marriage predicated on the Defendant's statement. The perpetration of the fraud (prior to the marriage), and the discovery of the fraud (subsequent to the marriage) must be proven by corroboration of a witness or other external proof, even if the Defendant admits guilt (DRL §144). The time limit is three years (not one year). This does not run from the date of the marriage, but the date the fraud was discovered, or could reasonably have been discovered.

A bigamous marriage (one party was still married at the time of the second marriage) cannot be annulled —it is *void ab initio* (not legal from its inception). However, either party (as well as certain other parties) can petition the Court with an "Action to Declare the Nullity of a Void Marriage" (DRL §140 (a)). The Court, upon proper pleadings, renders a judgment that the marriage is void. There may be effects of marriage such as a property settlement and even maintenance if the court finds it equitable to order such relief.

**Multiple annulments**

- Henry VIII of England had four of his six marriages annulled. These marriages were to Catherine of Aragon (on the grounds that she had already been married to his brother), Anne Boleyn and Catherine Howard (both of whom he later had executed) and Anne of Cleves (on the grounds of not consummating the marriage).

## See also

- Catholic marriage theology
- Divorce

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# Divorce

**Divorce** or **dissolution of marriage** is the ending of a marriage before the death of either spouse, which can be contrasted with an annulment, which is a declaration that a marriage is void, though the effects of marriage may be recognized in such unions, such as spousal support, child custody and distribution of property.

In many developed countries, divorce rates have increased markedly during the twentieth century. Among the states in which divorce has become commonplace are the United States, South Korea and members of the European Union, with the exception of Malta, where divorce is illegal. In the USA, Canada, the United Kingdom and some other developed Commonwealth countries, this boom in divorce developed in the last half of the twentieth century. Japan retains a markedly lower divorce rate, though it has increased in recent years. In addition, acceptance of the single-parent family has resulted in many women deciding to have children outside marriage as there is little remaining social stigma attached to unwed mothers in some societies. The subject of divorce as a social phenomenon is an important research topic in sociology.

A divorce must be certified by a court of law, as a legal action is needed to dissolve the prior legal act of marriage. The terms of the divorce are also determined by the court, though they may take into account prenuptial agreements, or simply ratify terms that the spouses have agreed on privately. Often, however, the spouses disagree about the terms of the divorce, which can lead to stressful (and expensive) litigation. A less adversarial approach to divorce settlements has also emerged in recent years, known as family mediation, an attempt to negotiate mutually acceptable resolution to conflicts.

## Statistics

The divorce rate is low among Muslims compared to other groups; some think that the rate is slowly rising. For example: in 2004 in Singapore (which has an 18% Muslim minority) many feared that the divorce rate among Muslims had risen too high: 9 out of every 1000 marriages, a ratio three times higher than Malaysia and five times higher than Indonesia.

In the United States, in 2003 there were 7.5 new marriages per 1000 people and 3.8 divorces per 1000, a ratio which has existed for many individual years since the 1960s. As many statisticians have pointed out, virtually none of the marriages taking place in a given year are the same couples divorcing that year, so there is in fact no predictive relationship between the two annual totals. Nonetheless the claim that "half of all marriages end in divorce" became widely accepted in the US in the 1970s, on the basis of this statistic, and has remained conventional wisdom. Pollster Lewis Harris in his 1987 book "Inside America" wrote that "the idea that half of American marriages are doomed is one of the most specious pieces of statistical nonsense ever perpetuated in modern times."

To establish an actual divorce rate requires tracking and analyzing significant samples of actual marriages through decades, not an easy task. Recent US scholarship based on such longterm tracking, reported for example in the New York Times on April 19, 2005, has found that about 60 percent of all marriages that result in divorce do so in the first decade, and more than 80 percent do so within the first 20 years; that the percentage of all marriages that eventually end in divorce peaked in the United States at about 41 percent around 1980 and has been slowly declining ever since, standing by 2002 at around 31 percent; and that while in the 1960s and 1970s there was little difference among socioeconomic groups in

divorce rates, diverging trends appeared starting around 1980 (e.g. the rate of divorce among college graduates had by 2002 dropped to near 20 percent, roughly half that of non-college graduates).

"Number, Timing, and Duration of Marriages and Divorces: 2001", U.S. Census Bureau report released February 2005.

"Education and Marital Dissolution Rates in the U.S. since the 1970s" by Dr. Steven P. Martin, assistant professor of sociology at the University of Maryland, available online as a Powerpoint presentation or the full report.

Many in the US are under the impression that the decades following introduction of no-fault divorce laws saw an extraordinary increase in divorce rates, though more recent research has clarified that US divorce rates had been generally rising since the 1890s (with a short-term decline during the Great Depression and a spike just after World War II). The long-term rate of increase steepened with the advent of no-fault divorce laws in the late 1960s; the gradual decline starting in the early 1980s has continued for a quarter-century thus far.

According to [Brinig 2000], women currently file slightly more than two-thirds of divorce cases in the US. There is some variation among states, and the numbers have also varied over time, with about 60% of filings by women in most of the 19th century, and over 70% by women in some states just after no-fault divorce was introduced, according to the paper.

## History of divorce

Divorce existed in antiquity. The ancient Athenians liberally allowed divorce, but the person requesting divorce had to submit the request to a magistrate and the magistrate could determine the reasons given were insufficient. Although liberally granted in ancient Athens, divorce was rare in early Roman culture. As the Roman Empire grew in power and authority, however, Roman civil law embraced the maxim, “matrimonia debent esse libera” ("marriages ought be free") and either husband or wife could renounce the marriage at will. This unlimited freedom to divorce continued in western society until the ninth or tenth century of the Christian era, when it was greatly curtailed by the influence of the Christian church. (2 Kent's Commentaries on American Law, p. 96 (14th ed. 1896)). The Christian church considered marriage a sacrament instituted by God and Christ indissoluble by mere human action. Canons of the Council of Trent, Twenty-fourth Session.

Although divorce, as known today, was generally prohibited after the tenth century, actions allowing the separation of husband and wife and annulment of the marriage were well-known. What is today referred to as “separate maintenance” (or "legal separation") was termed “divorce a mensa et thoro” (“divorce from bed-and-board”). The husband and wife physically separated and were forbidden to live or cohabit together; but their marital did not terminate. 2 Kent's Commentaries on American Law, p. 125, n. 1 (14th ed. 1896). Because the marriage did not end, the husband had a continuing duty to support his wife (alimony). From the earliest years of the Christian age until the eighteenth century, annulment was the only means by which a marriage could be dissolved, and the circumstances under which annulment was proper was solely within the province of ecclesiastical courts. The common-law courts had no power over marriage since it was a status granted by the Church. The grounds for annulment were determined only by Church authority. Annulment was known

as “divorce a vinculo matrimonii” or “divorce from all the bonds of marriage” for canonical causes of impediment existing at the time of the marriage. “For in cases of total divorce, the marriage is declared null, as having been absolutely unlawful ab initio.” 1 W. Blackstone, Commentaries on the Laws of England, 428 (Legal Classics Library spec. ed. 1984); 2 Kent's Commentaries on American Law, p. 1225, n. 1; 1 E.Coke, Institutes of the Laws of England, 235 (Legal Classics Library spec. ed. 1985). The Sacrament of Marriage produced one person from two, inseparable from each other: “By marriage the husband and wife are one person in law: that is, the very being of legal existence of the woman is suspended during the marriage or at least incorporated and consolidated into that of the husband: under whose wing, protection and cover, she performs everything.” (Blackstone, Commentaries on the Laws of England, p. 435 (Legal Classics Library spec. ed. 1984). Since husband and wife became one person upon marriage, that oneness could only be dissolved if the parties improperly entered into the marriage initially.

Marriage later came to be considered a civil contract and civil authorities gradually asserted their power to decree divorce. Since no precedents existed defining the circumstances under which marriage could be dissolved, civil authorites heavily relied on the previous determinations of the ecclesiastic courts and freely adopted the requirements set down by those courts. Although the common-law courts gradually assumed the power to dissolve marriages, divorce was considered contrary to public policy and the courts strictly construed those circumstances under which they would grant a divorce. Blackstone, Commentaries on the Laws of England, p. 429.

Because marriage could not be terminated except in the most extreme circumstances, common-law courts refused the grant of a divorce if evidence revealed any hint of complicity between the husband and wife to divorce or if they attempted to manufacture grounds for a divorce. Divorce was granted only because one party to the marriage had violated a sacred vow to the "innocent spouse." If both husband and wife were guilty, "neither would be allowed to escape the bonds of marriage." Kent's Commentaries on American Law, p.401. Eventually, the idea that a marriage could be dissolved in cases in which one of the parties violated the sacred vow gradually allowed expansion of the grounds upon which divorce could be granted from those grounds which existed at the time of the marriage to grounds which occurred after the marriage but which exemplified violation of that vow, such as abandonment, adultery, or “extreme cruelty.” Kent's Commentaries on American Law, p. 147.

**Canada**

Divorce was not recognized in Canada until the 1960s. Before that time, the only way to get divorced was to apply to the Canadian Senate where a special committee would undertake an investigation of a request for a divorce and if they found that the request had merit, the marriage would be dissolved by an Act of Parliament.

**Great Britain**

### Scotland

In Scotland, until 1560, when papal authority was abolished by Act of Parliament, the law on marriage was the canon law. This did not recognise divorce. With the Reformation, the common law recognised divorce for adultery and, by statute in 1573, desertion was also recognised as a ground for divorce. Thereafter, until 1830, the law was judicially developed by the Commissary Court of Edinburgh. In 1830, jurisdiction in divorce actions passed to the

Court of Session. The grounds, however, remained the same until the development of the concept of the matrimonial offence resulted, in the Divorce (Scotland) Act 1938, in the addition of cruelty, sodomy, and bestiality as grounds; the concept of no-fault divorce was introduced in the same Act with the addition of 'incurable insanity' as a ground.

Growing recognition that 'fault' was not necessarily at the root of marriage breakdown led to the passage of the Divorce (Scotland) Act 1976, which provided that 'irretrievable breakdown' was the sole ground of divorce; but, contradictorily, went on to provide that this could only be evidenced by one of five sets of facts: adultery, desertion, unreasonable behaviour, two years separation plus the defenders consent to divorce, or five years separation. The third of these came to be so generously interpreted by the courts as to form the most popular ground for divorce for a time. Subsequently, the Sheriff Court acquired a concurrent jurisdiction in divorce actions; and the introduction of 'do-it-yourself' divorce has led to a situation in which the vast majority of divorces in Scotland are uncontentious; the very few exceptions mostly being those in which there is financial argument.

### England and Wales

Legal recognition of divorce in England came long later. Prior to 1670, a marriage could only be ended by the Church courts if it could be shown to have never existed in the first place, either through inability to consent (e.g., insanity) or by want of capacity to marry (e.g., precontract, consanguinity, the two parties were related by a previous marriage). A marriage could also be ended if one of the parties was impotent or frigid when the marriage was contracted. It was also possible to get a legal separation from the church known as "divorce a mensa et thoro" (from board and hearth). Grounds for the separation included adultery, cruelty and heresy, and it meant that any offspring were not rendered illegitimate. However neither spouse could remarry until the other had died. In his 1990 work on the subject, *Road to Divorce: England 1530-1987*, the late historian Lawrence Stone was one of the first to point out that the legal barriers to divorce were not an absolute bar against remarriage, since the short life expectancy of the time guaranteed that one spouse would certainly outlive the other (and would soon be free to marry again). If a prior marriage were found by the courts to be void *ab initio* then both parties could freely remarry, since their "marriage" was not, in fact, ever valid.

In the 1530s, Henry VIII decided that he wished to divorce his first wife, Catherine of Aragon, on the grounds of affinity; he argued that, since Catherine was his brother's widow, the marriage had never really existed. Catherine claimed that her marriage to Arthur had never been properly consummated. In 1533, Thomas Cranmer was appointed Archbishop of Canterbury and he declared that Henry's marriage to Catherine was void, effectively bastardizing their daughter Mary (later Mary I). In 1536, Cranmer similarly declared Henry's marriage to Anne Boleyn void, most probably due to Henry's previous relationship with Anne's sister Mary Boleyn. Cranmer tried to reform the Church of England's Canon law so that it allowed divorce for adultery, cruelty, and desertion, but these changes were not implemented. Because the Holy See had no provision in canon law to find the marriage of Henry VIII and Catherine of Aragon invalid which led to the Reformation in England.

Following Lord Roos's divorce on the grounds of adultery in 1670, the procedure for divorce in English law went as follows: first the husband brought an action for "criminal

conversation" to establish the adultery, then he obtained a divorce *a mensa et thoro* from the church and then finally he petitioned the House of Lords to grant the divorce.

In 1853, a Royal Commission made recommendations on how to improve the procedure of getting a divorce. In 1857, the Court for Divorce and Matrimonial Causes, based in London, was established, taking over the divorce duties of the church courts. Men could obtain divorce for adultery, but women had to prove cruelty or desertion, in addition to their husband's adultery. In 1923, women were allowed to use the same grounds for divorce as men. In 1969, after much debate, 'irretrievable breakdown', on the basis of one of five grounds became the test for divorce.

## Causes of divorce

An annual study in the UK by management consultants Grant Thornton, estimates the main causes of divorce based on surveys of matrimonial lawyers.

The main causes in 2004 (2003) were:

- Extra-marital affairs - 27% (29%)
- Family strains - 18% (11%)
- Emotional/physical abuse - 17% (10%)
- Mid-life crisis - 13% (not in 2003 survey)
- Addictions, e.g. alcoholism and gambling - 6% (5%)
- Workaholism - 6% (5%)

According to this survey, men engaged in extra-marital affairs in 75% (55%) of cases; women in 25% (45%). In cases of family strain, women's families were the primary source of strain in 78%, compared to 22% of men's families.

Emotional and physical abuse were more evenly split, with women affected in 60% and men in 40% of cases. In 70% of workaholism-related divorces it was men who were the cause, and 30% women. The 2004 survey found that 93% of divorce cases were petitioned by women, very few of which were contested.

53% of divorces were of marriages that had lasted 10 to 15 years, with 40% ending after 5 to 10 years. The first 5 years are relatively divorce-free, and if a marriage survives more than 20 years it is unlikely to end in divorce.

Regarding divorce settlements, as defined by this survey women obtained a better or considerably better settlement than men in 60% of cases. In 30% of cases the assets were split 50-50, and in only 10% of cases did men achieve better settlements (down from 24% the previous year). The 2004 report concluded that campaigns like that of Fathers 4 Justice must succeed in increasing the percentage of shared residence orders, in order for more equitable financial divisions to become the norm.

## Religious/cultural attitudes to divorce

Many countries in Europe, such as France prohibited divorce as it is not condoned by the Catholic church. Sometimes citizens travelled to other jurisdictions to obtain a divorce.

In Islam, divorce is allowed, although discouraged. A commonly mentioned Islamic ruling is that divorce is the least liked of all permissible acts. Only the husband can decide to have

a no-fault divorce. Under Sharia law, a husband may repeat a declaration of divorce three times. A man may have plural marriage under Sharia law.

Islam considers marriage to be a legal contract; and the act of obtaining a divorce is essentially the act of legally dissolving the contract. If a man pronounces three divorces against a free woman, or two against a slave, he can lawfully wed neither of them again, unless they have been espoused by another, and this second husband dies, or divorces them.

Judaism recognized the concept of "no-fault" divorce thousands of years ago. Judaism has always accepted divorce as a fact of life (for example, see Deuteronomy chapters 22 and 24), albeit an unfortunate one. Judaism generally maintains that it is better for a couple to divorce than to remain together in a state of constant bitterness and strife.

Within Christianity, divorce has become almost commonplace, and the interpretation of the Holy Scripture on divorce widely varies among Christian denominations. However, the first 400 years of the Early Church, the church maintained a unanimous voice opposing divorce.

Bible commentary on divorce comes primarily from the gospels of Matthew, Mark and Paul. Although Jesus touched on the subject of divorce in three of the Gospels, Paul gives a rather extensive treatment of the subject in his First Epistle to the Corinthians chapter 7: "Let not the wife depart from her husband...let not the husband put away his wife" (1 Corinthians 7:10-11), but he also includes the Pauline privilege. He again alludes to his position on divorce in his Epistle to the Romans, albeit an allegory, when he states "For the woman which hath an husband is bound by the law to her husband so long as he liveth... So then if, while her husband liveth, she be married to another man, she shall be called an adulteress" (Romans 7:2-3).

Recent research, however, interprets the words of Jesus and Paul through the eyes of first century readers who knew about the ‘Any Cause’ divorce, which Jesus was asked about ("Is it lawful to divorce for ‘Any Cause’" (Matthew 19.3). This suggests that Christians in the generations following Jesus forgot about the ‘Any Cause’ divorce and misunderstood Jesus.

The 'Any Cause' divorce was invented by some Pharisees who divided up the phrase "a cause of indecency" (Deuteronomy 24.1) into two grounds for divorce: "indecency" (porneia which they interpreted as ‘Adultery’) and "a cause" (ie ‘Any Cause’). Jesus said the phrase could not be split up and that it meant "nothing except porneia". Although almost everyone was using this new type of divorce, Jesus told them that it was invalid, so remarriage was adulterous because they were still married.

The Old Testament allowed divorce for the breaking of marriage vows, including neglect and abuse, based on Exod.21.10f. Jesus was not asked about these Biblical grounds for divorce, though Paul alluded to them in 1 Corinthians 7 as the basis of marriage obligations.

This new research emphasizes that Jesus and Paul never repealed these Biblical grounds based on marriage vows. They were exemplified by Christ (according to Ephesians 5.28f) and they became the basis of Christian marriage vows (love, honour, and keep).

## Divorce's financial implications

Divorce leads to the creation of two households rather than one, with consequent increased costs. All parties suffer these effects. As more men are awarded child custody,

many of the roles and difficulties described below may be reversed, although men who are awarded custody have historically been less likely to be awarded child support or alimony.

Women often financially suffer as a result of divorce due to lower earning potential in many countries, and to their greater historical role in rearing children (these causes are not unrelated). They more often obtain custody of children after the divorce, reducing their ability to pursue well-paid employment. Child support collection is a major problem: some fathers do not accept that they have an obligation towards their children, while others accept such an obligation but cannot fulfill it. Many national and local governments provide some kind of welfare system for divorced mothers and their children.

Men are also often victims of divorce, both financially and in other ways. Court-ordered alimony and child support can be beggaring, often pegged to large percentages of the higher-earning spouse's income. Such obligations can make it impossible for paying spouses to remarry, and if they do remarry, the law often puts the payor's prior obligations before his and his new family's needs. Groups such as Families Need Fathers claim that non-custodial spouses (more often men) are often blocked from access to their children.

Currently in the US, federal law makes non-payment of child support a felony, whereas refusal to honor court-ordered visitation decision is not, and seldom results in any punishment or compulsion to change. Additionally the Bradley Amendment revoked due process for support-paying parents, removing the ability of judges to reduce child support obligations in cases of unemployment, state statutes of limitations, bankruptcy, incapacitation or other extremity.

In the US, a spouse who resides in a community property state and lacks a prenuptial agreement can be at a disadvantage if he or she earns more than the other spouse. In these states, the property is split 50/50 regardless of who earned the money. This is true even if the poorer spouse has committed adultery or initiates the divorce. On the other hand, less tangible assets such as putting a spouse through school or providing a good are difficult to value in dollars, and a spouse whose contributions are less tangible can also be disadvantaged. Furthermore, the 50/50 split holds even if the richer spouse commits adultery or iniates the divorce even though arguably the richer spouse should equally get less in these cases if they are grounds to reduce the percentage for poorer spouse.

Most states in the US are not community property states; several large and populous ones such as California, along with a few smaller ones, are. Some states instead impose a standard of "equitable" rather than equal division, attempting to address the many complexities involved in separating out years of financial sharing. In such state judges have greater power to balance various contributions to the marriage.

A prenuptial agreement before marriage can reduce conflict over financial division should a divorce be undertaken later, although courts can sometimes do overturn these agreements as too severely imbalanced, signed under duress, or violating the best interests of the children.

## Divorce's medical and psychological implications

Recent sociological studies have pointed to a variety of long-term economic, social, physical, and mental health consequences of divorce, although the full extent of such effects remains hotly debated. All the studies to date suffer from an inherent methodological

weakness which researchers have not yet found a solution to: establishing the relevant baseline for comparisons. By definition, all divorces are of unhappy couples; meanwhile, those who do not divorce are some mix of happy couples and of unhappy ones who stayed married. Comparisons of life outcomes or well-being along the simple divorced/not divorced axis will therefore always show poorer outcomes for the group which is composed entirely of unhappy couples, demonstrating simply that being part of a happy couple is better than being part of an unhappy one.

Any list of formal sociological articles on aftereffects of divorce would quickly become obsolete, but among the more accessible books are [Wallerstein 2000] (reports long-term negative effects of divorce on children) and [Hetherington 2002] (reports that not all kids fare so badly, and that divorce can actually help children living in high-conflict s such as those with domestic violence).

Recent longtitudinal studies have reported that some divorced people are no happier after divorce. University of Chicago sociologist Linda Waite [Waite 2003] analyzed the relationships between marriage, divorce and happiness using the National Survey of Family and Households. She reported that unhappily married adults who had divorced were no happier than those who had stayed married. Some studies report that cohabitation before marriage is correlated with an increased divorce rate [Bramlett 2001].

Attempts to assess the impact of divorce on children are inherently compromised by the same methodological problem as with adults: establishing the relevant baseline for comparisons. By definition, virtually all children of divorce are from unhappy families; meanwhile, children whose parents never divorced are from some mix of happy families and unhappy ones (parents who stayed married despite an unhappy marital relationship). Comparisons of life outcomes or well-being along the simple divorced/not divorced axis naturally always show poorer outcomes for the group that is composed entirely of children of unhappy families, demonstrating simply that being the child of happy parents is better than being the child of unhappy ones. The actual question of interest is whether being a child of unhappy parents who divorce is better or worse than being a child of unhappy parents who do not divorce. Establishing data for that comparison would require being able to identify with reasonable certainty the subset of nondivorced parents who are nonetheless deeply unhappy with each other, something no researcher has found a way to do at a meaningful scale.

From work that has been done along the flawed axis described above, it was until recently generally assumed that children's difficulties with divorce, while common, were short-lived. However, recent authors have argued that a major cost to children comes long after: when they attempt to form stable marriages themselves. There is extensive and heated debate over just how much harm, just how many children are harmed to what extent, what factors mediate the harm, and so on. Mavis Hetherington [Hetherington 2002] (a University of Virginia professor) reports that 70% of children coming from divorced families consider divorce an adequate answer to marital problems (even if children are present), compared to only 40% of children from non-divorced families.

Children of divorced parents (those entirely from unhappy families) are reported to have a higher chance of behavioral problems than those of non-divorced parents (a mix of happy and unhappy families). Studies have also reported the former to be more likely to suffer abuse than children in intact families, and to have a greater chance of living in poverty [Fagan

2000]. [Troxel 2002] discusses a variety of health consequences for children of the unhappy couples that do divorce.

Constance Ahron, who has published books suggesting there may be positive effects for children, interviewed ninety-eight divorced families' children for *We're Still Family: What Grown Children Have to Say About Their Parents' Divorce* [Ahron 2004]. Since by definition all children of divorced parents had lived in unhappy s, they unsurprisingly reported numerous unhappy experiences. Numerous subjects said things like "I saw some of the things my parents did and know not to do that in my marriage and see the way they treated each other and know not to do that to my spouse and my children. I know [the divorce] has made me more committed to my husband and my children." Ahron's method of asking adult children of divorce how they feel about it also has the well-known weaknesses of "self-report" studies.

Researchers have reported that in cases of *extremely* high conflict, divorce can be positive. An article in the Oklahoma Bar Journal [Bartlett 2004] defines "high conflict" in terms of ongoing litigation, anger and distress, verbal abuse, physical aggression or threats of physical aggression, difficulty in communicating about and cooperating in child care, or other court-determined factors.

Various studies have claimed that people who have been in divorced families:

- have higher rates of alcoholism and other substance abuse compared to those who have never been divorced. Robert H. Coombs, Professor of Behavioral Sciences at UCLA, reviewed over 130 studies measuring how marital status affects personal well-being. They "attest that married people live longer and generally are more emotionally and physically healthy than the unmarried." Also, "studies consistently found more alcoholism and problem drinking among the unmarried than the married." The separated and divorced account for 70% of all chronic problem drinkers, and marrieds 15% [Coombs 1991].
- have higher rates of clinical depression. "Family disruption and low socioeconomic status in early childhood increase the long-term risk for major depression" [Gilman 2003].
- seek formal psychiatric care at higher rates. Studies vary, suggesting from 5 to 21 times the risk, and vary over whether men or women are more seriously affected [Marks 1998] and [Bloom 1979].
- in the case of men, are more likely to commit suicide at some point in their lives, according to a study by Augustine Kposowa, a University of California at Riverside sociologist [Kposowa 2003]. This study quantified earlier work [Kposowa 2000] that estimated an increased risk of 2.7 times for men.
- have lower life expectancies overall [see [Smock 1993], [US Bureau of the Census 1991], [Dickson 1993], [Arendell 1995], [Amato 1991], and [Joung 1994].
- are more likely to live in poverty [McLanahan 1994].

Studies have also claimed positive correlations between divorce and rates of:

- stroke See [Engstrom 2004]: "Marital dissolution is followed by an increased incidence of stroke."
- cancer. Married cancer patients are also more likely to recover than divorced ones [Goodwin 1987].

- acute infectious diseases, parasitic diseases, respiratory illnesses, digestive illnesses, and severe injuries. See [Lawson 2000]. In support of these particular claims, that article cites [US Bureau of the Census 1991] and [Albrecht 1980].
- heart problems. Some research suggests that childhood trauma, including parental divorce, can lead to much greater risk of heart attack in later life. See [O'Rand 2005]. Combined with job stress, divorce led to a 69% increase of death rate among men with above average risk of heart disease [Reuters 2002].
- rheumatoid arthritis and osteoarthritis. [Mili 2002] shows a 30% increase in risk at any given age. [Kopec 2003] finds that parental divorce leads to increased risk of arthritis for children later in life.
- sexually transmitted diseases. For example, in Uganda "Results from a baseline survey of HIV-1 infection in the cohort of over 4,000 adults (over 12 years old) showed a twofold increase in risk of infection in divorced or separated persons when compared with those who are married." [Nabaitu 1994].

[Wallerstein 2000], which reported some of these effects, was at first criticized because the subjects were all drawn from an affluent section of California rather than a broader sample. This is a real issue. However, more recent studies have repeated her conclusions and sometimes shown that her sample group was actually better off than average; of course those studies also suffered from the same broader methodological flaw described here. Families with lower income and education levels did somewhat worse than more advantaged subjects in Wallerstein's study.

## Legal aspects of divorce

#### Muslim societies

No-fault divorce is allowed in Islam, although Islam discourages divorce.

If the man seeks divorce he has to cover the expenses of his ex-wife feeding his child and expenses of the child until the child is two years old (that is if the child is under two years old). After the second birthday the child returns to the father.

If it is the wife who seeks divorce, she must go to a court. She must provide evidence of ill treatment, inability to sustain her financially or sexual impotence on the part of the husband. The husband may be given time to fix the problem, but if he fails, the judge will divorce the couple.

#### United States

Divorce in the United States is a matter of state rather than federal law. In recent years,however, more federal legislation has been enacted affecting the rights and responsibilities of divorcing spouses. For example, federal welfare reform mandated the creation of child support guidelines in all 50 states in the 1980s. ERISA includes provisions for the division of qualified retirement accounts between divorcing spouses. The IRS established rules on the deductibility of alimony, and federal bankruptcy laws prohibit discharging in bankruptcy of alimony and child support obligations. COBRA allows a divorced spouse to obtain and maintain health insurance. The laws of the state(s) of residence at the time of divorce govern, not those of the location where the couple was

married. All states recognize divorces granted by any other state. All states impose a minimum time of residence, Nevada currently being the shortest at 6 weeks.

Prior to the latter decades of the 20th century, a spouse seeking divorce had to show a cause such as cruelty, incurable mental illness, or adultery. Even in such cases, a divorce was barred in cases such as the suing spouse's procurement or connivance (contributing to the fault, such as by arranging for adultery), condonation (forgiving the fault either explicitly or by continuing to cohabit after knowing of it), or recrimination (the suing spouse also being guilty).

Typically, a county court's family division judges petitions for dissolution of marriages. The National Association of Women Lawyers was instrumental in convincing the American Bar Association to help create a Family Law section in many state courts, and pushed strongly for no-fault divorce law around 1960 (cf. Uniform Divorce Bill). In some states fault grounds remain, but all states except New York now provide other grounds as well, variously termed irreconcilable differences, irremediable breakdown, loss of affection, or similar. For such grounds no fault need be proven and little defense is possible. However, most states require some waiting period, typically a 1 to 2 year separation. Some have argued that the lack of means to contest a no-fault divorce makes a marriage contract the easiest of all contracts to dissolve, and in very recent years some have begun to favor moderate divorce reforms such as requiring mutual consent for no-fault divorce. However, no such laws have been passed as of this writing.

Fault grounds, when available, are sometimes still sought. This may be done where it reduces the waiting period otherwise required, or possibly in hopes of affecting decisions related to a divorce, such as child custody, child support, alimony, and so on. States vary in the admissibility of such evidence for those decisions. In any case, a no-fault divorce can be arranged far more easily, although the terms of the divorce can be and often are contested with respect to child-related matters and finances. Ultimately most cases are settled by the parties before trial.

Mediation is a growing way of resolving divorce issues. It tends to be less adversarial (particularly important for any children), allows the parties greater control and privacy, saves money, and generally achieves similar outcomes to the normal adversarial process. Also, courts will often approve a mediated settlement quickly [Hoffman 1999]. A new movement towards Collaborative Law, where both sides are represented by attorneys but commit to negotiating a settlement and refraining from litigation, is also gaining momentum. If the parties and their collaborative law attorneys fail to reach a settlement, the collaborative lawyers are replaced by new counsel on the theory that the first set of lawyers will try harder if they know they will be "fired" if the dispute has to be resolved by a judge. Relatively amicable approaches such as this may reduce the trauma of divorce for all parties. Most experts agree that these methods are not appropriate for all relationships, especially those that included physical or emotional abuse, or an imbalance of power and knowledge about the parties' finances, for example.

Hostile divorces, in contrast, can be expensive both financially and emotionally. Fault grounds can be unpleasant enough when true, and may sometimes be falsely alleged, as may anything else that an unethical spouse can think of. In the 1990s, heated debate arose over accusations of domestic violence and of child sexual abuse arising in the course of hostile divorces. Some found a rapid increase in such charges and in the percentage of them

eventually that were found baseless; others found there to be no such problems. It is unlikely the truth will ever be fully known.

States vary in their rules for division of assets in a divorce. Some states are "community property" states, while others are "equitable distribution" states. "Community property" states start with the presumption that assets will be divided equally, whereas "equitable distribution" states presume fairness may dictate more or less than half of the assets will be awarded to one spouse or the other. Attempt is made to assure the welfare of any minor children generally through their 21st birthday. Thus, the spouse given custody (or the spouse with the greater share of residence time in the case of joint custody), may receive assets to compensate their greater child-care expenses. Commonly, assets acquired before marriage are considered individual, and assets acquired after, marital. Depending on the state, an equitable or equal division of assets is then sought.

Alimony, also known as 'maintenance' or 'spousal support' is still being granted in many cases, especially in longer term marriages. Alimony is also likely in cases where a spouse has remedial needs that must be met in order for the spouse to become fully employable, for example that one spouse gave up career opportunities or development in order to devote themselves to the family. Permanent alimony becomes likelier in marriages that exceed 12 years.

A decree of divorce will generally not be granted until all questions regarding child care and custody, division of property and assets, and ongoing financial support are resolved. Since the mid 1990s, a few states have enacted covenant marriage laws, which allow couples to voluntarily make a divorce more difficult for themselves to obtain than in the typical no-fault divorce action. For example, couples who choose to undertake a covenant marriage may be required to undergo counseling before a divorce can be granted, or to submit their conflicts to mediation. In states lacking such provisions, some couples sign contracts undertaking the same obligations.

In recent years, a few high-profile court cases have involved children "divorcing" their parents, or being legally declared emancipated minors. Perhaps the best known are those of actor Macaulay Culkin and Olympic gymnast Dominique Moceanu (see BBC News June 23, 1999. However, these are not properly "divorce" cases, and different laws apply.

**Canada**

In Canada, while civil and political rights are in the jurisdiction of the provinces, the Constitution of Canada specifically made marriage and divorce the realm of the federal government. Essentially this means that Canada's divorce law is uniform throughout Canada, even in Quebec, that differs from the other provinces in its use of the civil law as codified in the Civil Code of Quebec as opposed to the common law that is in force in the other provinces and generally interpreted in similar ways throughout the Anglo-Canadian provinces.

The Canada Divorce Act recognizes divorce only on the ground of breakdown of the marriage. Breakdown can only be established if one of three grounds hold: adultery, cruelty, and being separated for one year. Most divorces proceed on the basis of the spouses being separated for one year, even if there has been cruelty or adultery. This is because proving cruelty or adultery is expensive and time consuming.The one-year period of separation starts from the time at least one spouse intends to live separate and apart from the other and acts on it. A couple does not need a court order to be separated, since there is no such thing

as a "legal separation" in Canada. A couple can even be considered to be "separated" even if they are living in the same dwelling. Either spouse can apply for a divorce in the province in which either the husband or wife has lived for at least one year.

On September 13, 2004, the Ontario Court of Appeal declared the Divorce Act also unconstitutional for excluding same-sex marriages, which at the time of the decision were recognized in three provinces and one territory. It ordered same-sex marriages read into that act, permitting the plaintiffs, a lesbian couple, to divorce.

**France**

The French Civil code (modified on January 1, 2005), permits divorce for 4 different reasons; mutual consent (which comprises over 60% of all divorces); acceptance; separation of 2 years; and due to the 'fault' of one partner (accounting for most of the other 40%).

**Japan**

In Japan, there are four types of divorce. Divorce by Mutual Consent (kyogi rikon), Divorce by Family Court Mediation (chotei rikon), Divorce by Family court Judgement (shimpan rikon), and Divorce by District Court Judgment (saiban rikon).

Divorce by mutual consent is a simple process of submitting a declaration to the relevant government office that says both spouses agree to divorce. This form is often called the "Green Form" due to the wide green band across the top. If both parties fail to reach agreement on conditions of a Divorce By Mutual Consent, such as child custody which must be specified on the divorce form, then they must use one of the other three types of divorce. Another type may also be necessary, in the case of an international divorce; Japan's Divorce By Mutual Consent is not recognized by all countries.

Divorce by Mutual Consent in Japan differs from divorce in many other countries in that it is not always possible to verify the identity of the non Japanese spouse in the case of an international divorce. This is due to two facts. First, both spouses do not have to be present when submitting the divorce form to the government office. Second, a Japanese citizen must authorize the divorce form using a personal stamp (hanko), and Japan has a legal mechanism for registration of personal stamps. On the other hand, a non-Japanese citizen can authorize the divorce form with a signature. But there is no such legal registry for signatures, making forgery of the signature of a non-Japanese spouse difficult to prevent at best, and impossible to prevent without forsight. The only defense against such forgery is, before the forgery occurs, to submit yet another form to prevent a divorce form from being legally accepted by the government office at all. This form must be renewed every six months.

**Scotland**

About one third of marriages in Scotland end in divorce, on average after about thirteen years (‘Family Formation and Dissolution). Actions for divorce in Scotland may be brought in either the Sheriff Court or the Court of Session. In practice, it is only actions in which unusually large sums of money are in dispute, or with an international element, that are raised in the Court of Session. If, as is usual, there are no contentious issues, it is not necessary to employ a lawyer.

The grounds of divorce are, as described above, contained in the Divorce (Scotland) Act 1976. There have however been proposals for a number of years for their reform and simplification; see for example Scottish Law Commission report on Family Law no 135 and more recent proposals by the Scottish Executive. It is likely that the two year separation

period required for a no-fault divorce with consent will be reduced to one year. Family law issues are devolved, so are now the responsibility of the Scottish Parliament and Scottish Executive.

Financial consequences of divorce are dealt with by the Family Law (Scotland) Act 1985. This provides for a division of matrimonial property on divorce. Matrimonial property is generally all the property acquired by the spouses during the marriage but before their separation, as well as housing and furnishings acquired for use as a before the marriage, but excludes property gifted or inherited. Either party to the marriage can apply to the court for an order under the 1985 Act. The court can make orders for the payment of a capital sum, the transfer of property, the payment of periodical sums, and other incidental orders. In making an order, the court is, under the Act, guided by the following principles:

1. The net value of the matrimonial property should be shared fairly, and the starting point is that it should be shared equally; but
2. fair account should be taken of economic advantage derived by either party from contributions by the other, and of economic disadvantage suffered by either party in the interests of the other party or of the family; and
3. The economic burden of caring for a child of the marriage under 16 years should be shared fairly between the parties (but child support is not normally awarded by the court, as this is in most cases a matter for the Child Support Agency).

The general approach of the Scottish courts is to settle financial issues by the award of a capital sum if at all possible, allowing for a 'clean break' settlement, but in some cases periodical allowances may be paid, usually for a limited period. Fault is not normally taken into account.

Decisions as to parental responsibilities, such as residence and contact orders, are dealt with under the Children (Scotland) Act 1995. The guiding principle is the best interests of the child, although the starting assumption is in practice that it is in a child's best interests to maintain contact with the non-custodial parent.

**England and Wales**

Divorce is commenced by the issuing of a petition, which must be acknowledged by the other party. Whilst it is possible to defend a divorce, the vast majority proceed on an undefended basis. A decree of divorce is initially granted 'nisi', i.e. (unless cause is later shown), before it is made 'absolute'. Relevant laws are:

- Matrimonial Causes Act 1973, which sets out the basis for divorce (part i) and how the courts deal with financial issues, known as ancillary relief (part ii)
- Family Law Act 1996
- Children Act 1989
- The Family Proceedings Courts (Matrimonial Proceedings etc.) Rules 1991
- Marriage Act 1949

**Global issues**

Where people from different countries get married, and one or both then choose to reside in another country, the procedures for divorce can become significantly more complicated. Although most countries make divorce possible, the form of settlement or agreement following divorce may be very different depending on where the divorce takes place. In some countries there may be a bias towards the man regarding property settlements, and in others

there may be a bias towards the woman, both concerning property, and also custody of any children. One or both parties may seek to divorce in a country which has jurisdiction over them. Normally there will be a residence requirement in the country in which the divorce takes place. Some of the more important aspects of divorce law involve the provisions for any children involved in the marriage, and problems may arise due to abduction of children by one parent, or restriction of contact rights to children. For the Conflict of Laws issues.

### Divorces obtained in a different country or jurisdiction

Due to the complex divorce procedures required in many places, especially including many states of the United States, some people seek divorces from other jurisdictions that have easier and quicker processes. Most of these places are commonly referred to negatively as "divorce mills."

There are four main reasons that people look to another jurisdiction for a divorce:

- Many jurisdictions do not allow "irreconcilable differences" as a legal cause for divorce, and many require fault or a separation agreement in force for a year, such as New York State.
- Many jurisdictions have complex and long residency requirements as well as paperwork.
- Many jurisdictions take a long time to issue a finalized divorce, anywhere from 3 months to a year or even several in unique circumstances.
- Finally, some people are simply out to get around the financial hardship of a divorce, and get a divorce from a jurisdiction that allows fast uncontested divorces that offer little or no spousal support to the defendant.

Legal fees are not a reason people commonly consider this, as the legal fees alone are equal to or more than in any of the states in the US.

Divorces granted by other countries are generally recognized by the United States as long as no person's rights were infringed upon. The most notable in this situation is the notion of "due process", which is required by the Constitution of the United States and thus is not flexible. This means that the spouse whom is the defendant in the case must be notified of the proceedings and be given a certain time frame to respond to the allegations and state their case. This is only the case in a contested divorce, as in an uncontested divorce both spouses agree to the terms and sign off on the divorce; although in almost any if not all of these countries only one spouse is required to physically visit the country. While a contested divorce where due process was not observed is likely to be ruled invalid if challenged, it is not illegal, as matrimonial law is civil law and not criminal law, and is valid by default unless or until it is challenged (usually in the state or country of residency of either spouse.)

Thus, getting a *contested* divorce in another country is not likely to achieve the goals of the spouse requesting it, and is possible to even create a larger problem than before. An uncontested divorce is likely to be upheld in a court of law however, regardless of the general validity of contested divorces from these countries. While a "quick" contested divorce is likely if challenged to be declared invalid, it is traditionally not considered bigamy if you remarry as long as the obtainer believed the divorce to be valid.

There are 5 major jurisdictions people look towards for a divorce in another state or country:

The State of Nevada
Haiti
Mexico
The Dominican Republic
Guam

Haiti, Mexico, and The Dominican Republic are fairly similar in this regard. These countries people typically go to get an overnight/long weekend divorce, or to get a quick and relatively painless contested divorce.

The State of Nevada is commonly used for a few reasons. It only requires a 6 week stay to meet the residency requirements, the lowest in the United States. One easy way to meet this requirement is by having another resident of Nevada simply sign an affidavit testifying to your residency there. Nevada allows for "irreconcilable differences" as a cause for divorce, which is generally the only way to obtain a no-fault divorce in many states without a one year legal separation agreement. Also, it has an extensive and straightforward system for marriage annulment, and attracts people who would prefer an annulment (which declares the marriage wasn't valid in the first place) than a divorce. One major reason this attracts people is it allows for an easy bypassing of the mandatory 50/50 split in community property states, most notably the adjoining State of California.

Guam had (and still has some) very attractive reasons for obtaining a divorce there. Guam is a territory of the United States. Because Guam is a territory of the United States, its courts are United States jurisdictional courts and the divorces it issues are valid in all of the states in the US. Prior to January 1, 2006, Guam allowed for an uncontested divorce without either spouse visiting the territory *at all*. After being charged as a "divorce mill", including by many in its own government, an agreement was made with the lawyers who did not want to change the law to now require a 7 day stay in Guam (as opposed to the much longer ones proposed) to obtain a divorce. Guam allows for "irreconcilable differences" as a cause for divorce, and Guam is much quicker to award a finalized divorce than many US states, taking a few weeks at most. Before the law was changed, it was a very attractive alternative for many Americans, as it was also quite affordable. However, due to its location in Southeast Asia, a trip there would be very expensive and not a viable alternative for most Americans.

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| Up

# Concubinage

**Concubinage** refers to the state of a couple living together as lovers with no permanent obligation (as by civil marriage or religious ceremony) or the state of a woman supported by a male lover who is married to another. In societies that permit slavery, it can refer to sexual relationships between slave-owners and their slaves (a form of sexual slavery). In ancient times, institutions such as the Roman government had strict rules governing marriage between individuals of differing social, economic or religious classes. In these situations, concubinage was the only quasi-legal relationship option available, particularly if the couple wanted to have children that would be viewed as 'legitimate' by society and local legal authorities.

In English, the first meaning is antiquated and is replaced by "living together" or, more formally, "cohabitation". It typically implies monogamy. The term mistress refers to a woman with an ongoing sexual relationship with a married man. Traditionally, in the Western world, a man and a woman living together without being married were socially shunned; in some jurisdictions, it was illegal. Today, cohabitation is common, especially among younger adults who no longer see the need to be married in today's society. Couples often live together before marrying or becoming engaged. Some call concubinage "college marriage."

Several US states legislatively forbid cohabitation between heterosexual partners. The law is not typically enforced. In France, *Concubinage* is the official term for cohabitation of heterosexual and (since 1998) homosexual couples. Some benefits of married couples or those bound by PACS (civil union) may then apply. In jurisdictions with common-law marriage, cohabiting partners may become common-law spouses after a certain length of time.

## Concubine

The term *concubine* generally signifies relationships where the male is the dominant partner, socially and economically. In this model the male may also have one or more wives as well. Some historical Middle Eastern and East Asian rulers are examples of this pattern.

A woman attached to a man solely for reproduction, and who cares for the resulting children without any romantic relationship, is also considered a concubine. The father in this case may have a legal wife or other lovers.

Historically, concubinage was frequently voluntary, as it provided a measure of economic security for the woman involved. Involuntary, or servile, concubinage involves sexual slavery of one member of the relationship; typically the woman.

## Concubinus

In Roman times, this was the title of a young male slave who was chosen by his master as a bedmate. They were often referred to ironically in the literature of the time. Catullus assumes in the wedding poem 61.126 that the young manor lord has a *concubinus* who considers himself elevated above the other slaves, but will lose his post after the lord's

marriage. Some of these relationships were described as having emotional depth. Caesar, in his account of the Spanish wars, relates a story of the rebel Scapula, who orders a freedman who had been his former concubinus to light his pyre.

| Up

# Bachelor

A **bachelor** is a man who above the age of majority who has never been married. A man who was formerly married is not a bachelor but a divorcé or a widower (except in cases where the marriage was legally annulled, in which case there was legally no marriage - especially if it was never consumated).

The term is sometimes restricted to men who do not have and are not actively seeking a spouse or other personal partner. For example, men who are in a committed relationship with a personal partner (female or male) to whom they are not married are no longer generally considered "bachelors," but neither are they considered married - because they aren't. Thus, a broad grey, unamed status has emerged between the concepts of "bachelor" and "married man."

During the Victorian Era, the term **confirmed bachelor** was used as a euphemism for a gay man. But the advent of same-sex marriage, civil unions, etc., in recent years has made this historic usage obsolete. Even in jurisdictions where men cannot yet marry other men, gay men will often speak of a romantic interest as "husband material." Meanwhile, the term "confirmed bachelor" now refers just as much to heterosexual men who show no interest in marriage or classes of committed relationship as it does to homosexual or bisexual men.

The female terms equivalent to "bachelor," "divorcé" and "widower" are, respectively, spinster, divorcée, and widow. A spinster under the age of 30 is sometimes called a bachelorette, especially on an American game show called The Dating Game.

## Etymology and historical meanings

- The word is from Old French *bacheler* "knight bachelor", a young squire in training, ultimately from Latin *baccalarius*, a vassal farmer.
- The Old French term was loaned into English around 1300, referring to one belonging to the lowest stage of knighthood. Knights bachelor were either poor vassals who could not afford to take the field under their own banner, or knights too young to support the responsibility and dignity of knights banneret.
- from the 14th century, the term was also used for a junior member of a guild, otherwise known as "yeomen", or university.
- Hence, an ecclesiastic of an inferior grade, e.g. a young monk or even recently appointed canon (Severtius, de episcopis Lugdunen-sibus, p. 377, in du Cange).
- Those holding the preliminary degree of a university (or of a four-year college, in the American system of higher education). In this sense the word *baccalarius* or *baccalaureus* first appears at the University of Paris in the 13th century, in the system of degrees established under the auspices of Pope Gregory IX, as applied to scholars still in statu pupillari. Thus there were two classes of baccalarii: the

*baccalarii cursores,* i.e. theological candidates passed for admission to the divinity course, and the *baccalarii dispositi*, who, having completed this course, were entitled to proceed to the higher degrees. The term *baccalaureus* is a pun combining the prosaic *baccalarius* with *bacca lauri* "laurel berry" -- per the American Heritage Dictionary, "bacca" is the Old Irish word for "farmer" + laureus, "laurel berry," the idea being that a "baccalaureate" had farmed (cultivated) his mind.

- Modernly, in Anglophone academia, the Bachelor's Degree is part of a distinct hierarchical ranking of six degrees. From lowest to highest, they are: Associate's Degree, a two-year degree most typically conferred in the United States by junior and community colleges; Bachelor's Degree, a three-, four- or five-year undergraduate degree conferred by universities and, in the United States, also by senior (four-year) colleges; Master's Degree, the first graduate degree above the baccalaureate; Specialist Degree, a degree that ranks above the Master's but below the Doctorate; Doctoral Degree, the highest degree awarded in most fields of study, the doctorate may be a research degree (i.e., Ph.D. or D.Phil) or a professional degree (e.g., J.D./D.Jur., Ed.D., M.D., D.M.A./A.Mus.D., etc.); and the Post-Doctoral Degree, which is a doctoral degree that requires the conferee to have previously earned another doctoral degree. For example, the S.J.D./D.J.S. is conferred upon people who already possess the J.D./D.Jur. degree.
- At Oxford and Cambridge the bachelor can proceed to his mastership by simply retaining his name on the books and paying certain fees; but generally, further studies are necessary. But in no case is the bachelor a full member of the university, meaning that he does not have the right to teach. With the admission of women to universities from the late 19th century, the term in its academic sense could also apply to women.
- The sense of "unmarried man" dates to 1385. The feminine *bachelorette* is from 1935, replacing earlier *bachelor-girl*. In 19th century American slang *to bach* was used as a verb meaning "to live as an unmarried man".

## Penal laws and customs

Bachelors, in the sense of unmarried men, have in many countries been subjected to penal laws. At Sparta, citizens who remained unmarried after a certain age suffered various penalties. They were not allowed to witness the gymnastic exercises of the maidens; and during winter they were compelled to march naked round the market-place, singing a song composed against themselves and expressing the justice of their punishment. The usual respect of the young to the old was not paid to bachelors.

At Athens there was no definite legislation on this matter; but certain minor laws are evidently dictated by a spirit akin to the Spartan doctrine. At Rome, though there appear traces of some earlier legislation in the matter, the first clearly known law is that called the Lex Julia, passed about 18 BC. It does not appear to have ever come into full operation; and in AD 9 it was incorporated with the Lex Papia et Poppaea, the two laws being frequently cited as one, Lex Julia et Papia Poppaea. This law, while restricting marriages between the

several classes of the people, laid heavy penalties on unmarried persons, gave certain privileges to those citizens who had several children, and finally imposed lighter penalties on married persons who were childless.

Isolated instances of such penalties occur during the middle ages, e.g. by a charter of liberties granted by Matilda I, countess of Nevers, to Auxerre in 1223, an annual tax of five solidi is imposed on any man qui non habet uxorem et est bache-larius. In Great Britain there has been no direct legislation bearing on bachelors; but, occasionally, taxes have been made to bear more heavily on them than on others. Instances of this are an Act passed in 1695; the tax on servants, 1785; and the income tax, 1798.

In some cultures, the "punishment" of bachelors is no more than a teasing game. In small towns in Germany, for example, men who are still unmarried on their 30th birthday are made to sweep the stairs of the town hall until kissed by a virgin. Today this "punishment" is not existing anymore.

## See also

- Bachelor party

| Up | Bachelor party

# Bachelor party

A **bachelor party** (also called a **stag party**, **stag night** (UK, Ireland and Canada), or **bucks party** (Australia)) is a party held for a bachelor shortly before he is married, to make the most of his final opportunity to engage in activities a new wife might not approve of, or merely to spend time bonding with his male friends. A bachelor party may involve activities such as going to a strip club, hiring a female stripper or escort, drinking alcohol and gambling.

The task of organizing a bachelor party is often assigned to a male sibling of the bachelor. And in the absence of a male sibling, a male friend will organize it. The task often falls to the best man as well.

The tradition is thought to have originated with a bachelor dinner that was traditional in ancient Sparta.

## Variations

In the United Kingdom it is now common for the party to last for more than one evening, hence the increasing prevalence of the phrase "stag weekend". A spin off has been the growth of the Stag Weekend Industry in the UK with various companies taking the "hassle" out of the weekend. It has also become increasingly common for a stag party to include some form of activity such as paintballing or motorsports rather than just drinking.

It has also become common for a similar party to be held for the bride-to-be. This is known as a bachelorette party or hen night.

A tame version is the so-called Stag and Doe party, in which both the bride and groom attend.

Bachelor parties have also been the subject of many movies, especially comedies.

**UK**

In the UK, stag weekend trips are becoming mini-holidays with the groups taking part in various day time activities as well as the expected night out on the town and the inevitable strippers. Popular UK destinations include Brighton, Bournemouth, Newcastle, Nottingham and Edinburgh. There is now a growing trend for stags to go abroad, with Dublin topping the list, followed by Prague, Amsterdam and Maastricht.

**United States**

In the United States, Las Vegas and Atlantic City are popular bachelor party destinations.

**Canada**

In Canada, Montreal is one of the most popular bachelor party destinations due to the city's large number of sultry and sumptuos strip clubs with dance "contact".

| Up

# Religious aspects of marriage

In virtually all religions, marriage is a long-term union between two people and is established with ceremonies and rituals. The two people are most commonly a man and a woman, though many societies have permitted polygamous marriages, and same-sex marriage is now acknowledged in some places.

Many religions have extensive teachings regarding marriage. Most Christian churches give some form of blessing to a marriage; the wedding ceremony typically includes some sort of pledge by the community to support the couple's relationship. In the Roman Catholic Church "Holy Matrimony" is considered to be one of the seven sacraments, in this case one that the spouses bestow upon each other in front of a priest and members of the community as witnesses. An argument for the institution of the sacrament of Matrimony by Christ Jesus himself, and its occasion, is advanced by Bernard Orchard in his article *The Betrothal and Marriage of Mary to Joseph*. In the Eastern Orthodox church, it is one of the Mysteries, and is seen as an ordination and a martyrdom. In marriage, Christians see a picture of the relationship between Jesus Christ and His Church. In Judaism, marriage is so important that remaining unmarried is deemed unnatural. Islam also recommends marriage highly; among other things, it helps in the pursuit of spiritual perfection. The Bahá'í Faith sees marriage as a foundation of the structure of society, and considers it both a physical and spiritual bond that endures into the afterlife. Hinduism sees marriage as a sacred duty that entails both religious and social obligations. By contrast, Buddhism does not encourage or discourage marriage, although it does teach how one might live a happily married life and emphasizes that married vows are not to be taken slightly (see separate article for details).

Different religions have different beliefs as regards the breakup of marriage. For example, the Roman Catholic Church believes it is morally wrong to divorce, and divorcées cannot remarry in a church marriage, though they can do in the eyes of the law. In the area of nullity, religions and the state often apply different rules, meaning that a couple, for example, could have their marriage annulled by the Catholic Church but still be married in the eyes of the law because the state disagrees with the church over whether an annulment could be granted in a particular case. This produces the phenomenon of Catholics getting church

annulments simultaneously with state divorces, allowing the ex-partners to marry other people in the eyes of both the church and the state.

### Detailed viewpoints of various religions

For detailed information please see:

- Buddhist view of marriage
- Christian view of marriage
- Hindu view of marriage
- Islamic view of marriage
- Jewish view of marriage
- The Bible

| Up | Christian views of marriage | Buddhist view of marriage | Hindu wedding | Islamic marital jurisprudence | Jewish view of marriage | Affinity (canon law) | Interreligious marriage

## Christian views of marriage

The **Christian view of marriage**, until recently, according to a nearly universal consensus, has regarded marriage as ordained by God for the lifelong union of one man and one woman. Since the rise of the sexual revolution, such views have gained ground among Christians. Marriage between two persons of the same gender, or divorce through mutual consent are both new views brought on by the sexual revolution. These views, though now popular in the modern day, conflict with and are contradicting to orthodox beliefs.

Proponents of the traditional view principally support it with the second chapter of the book of Genesis. The Gospel of Matthew, for example, cites Genesis 2:24, for example:

> *"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.* **Matthew 19:4-6**

Virtually all Christian denominations frown on divorce, although some more harshly than others.

Christian marriage is seen by Paul of Tarsus (Ephesians chapter 5) as paralleling the relationship between Christ and the Church, a theological view which is a development of the Old Testament view that saw a parallel between marriage and the relationship between God and Israel.

All major Christian groups take marriage to be a good thing. In 1 Timothy, Chapter 4, St. Paul talks of heretics who, among other things, "forbid marriage" and he describes their views as "doctrines of demons". At the same time, even though marriage is believed to be a good thing, Catholicism and Eastern Orthodoxy traditionally see an even greater value in celibacy when that celibacy is undertaken for the sake of a more singleminded devotion to God, but believe that not everyone has this calling from God and acknowlege marriage is preferred by most people.

## View of Roman Catholic Christians

In Roman Catholicism, marriage is one of the seven sacraments. According to the Catechism of the Catholic Church, Second Edition, Paragraph 1623, "the spouses as ministers of Christ's grace mutually confer upon each other the sacrament of Matrimony by expressing their consent before the Church". An argument for the institution of the sacrament of Matrimony by Christ himself, and its occasion, is advanced by Bernard Orchard in his article *The Betrothal and Marriage of Mary to Joseph* [1]. In the Eastern Rite (i.e. non-Latin rite churches in full communion with Rome), "the priests (bishops or presbyters) are witnesses to the mutual consent given by the spouses, but for the validity of the sacrament their blessing is also necessary".

Marriage forms the foundation of the family, the fundamental unit of the referring community (ordinarily the parish). The ideal references are found in the Holy Family (Mary, the mother of Jesus, and Saint Joseph, his father). See related articles of Canon law: [2] (Latin).

The primary purpose of marriage is to fulfill a vocation in the nature of man and woman, for the procreation and education of children, and to stand as a symbol of the mystical union between Christ and his Church. [3] The secondary aim is the mutual reciprocal help and it is also a "remedy to concupiscence". Fecundity is a good, a gift and an end of marriage. By giving life, spouses participate in God's fatherhood. Carnal union is morally legitimate only when a definitive community of life between a man and woman has been established. Human love does not tolerate "trial marriages". It demands a total and definitive gift of persons to one another.

If the couple cohabit, the marriage is presumed *consummatum*, unless a proof of the contrary is produced.

Traditionally, sexual intercourse was termed the marriage debt. This refers to the idea that marriage is a contract where each party assumes total control of the other's body. At almost any time, within reason, a partner's asking for the fulfilment of that debt had to be satisfied. Like any repayment of a debt, when done with the right intention and circumstances sexual intercourse is a meritorious act, gaining graces for the participants. In modern times, however, the church has taught a far less severe view of obligatory fulfillment, where it is understood that both spouses intend, by accepting the sacrament of marriage, to fulfill the reproductive moral mandate at some point in their marriage, but not on the demand or whim of one spouse, nor under any circumstance should a spouse ever be forced to comply against their will (rape), even if failure to do so led to never having children/lack of fulfillment.

#### Other issues

One issue is marriages with one of spouses belonging to a non-Christian religion (called the impediment "disparity of cult" - Catechism of the Catholic Church 1633): these marriages are not sacraments, since the letter of Canon law expressly defines the marriage as a "covenant" between baptized spouses. Still, a marriage between non-baptized spouses is called *legitimum* when validly celebrated, but it is really not encouraged.

Polygamy is described as "not in accord with the moral law". Conjugal communion is radically contradicted by polygamy; this, in fact, directly negates the plan of God which was

revealed from the beginning, because it is contrary to the equal personal dignity of men and women who in matrimony give themselves with a love that is total and therefore unique and exclusive." Roman Catholic teaching holds that even the Patriarchs were breaking the natural law with their polygamy, although God created an exception for them.

## View of Orthodox Christians

In Eastern Orthodoxy, marriage is also treated as a sacrament, and as an ordination, and (like all ordinations) like a martyrdom, as each spouse learns to die to himself or herself for the sake of the other. Like all ordinations, it is viewed as revealing and sealing the relationship that has formed between the couple. In addition, marriage is an icon or image of the relationship between Jesus and the Church. This is somewhat akin to the Old Testament prophets' use of marriage as an analogy to describe the relationship between God and Israel. Divorce is discouraged, but allowed, in some cases to acknowledge that the relationship no longer exists. A lay member may obtain permission to remarry under the counsel of a priest, but the ceremony and prayers would be different, less joyful and more sober and sombre.

A married man may be ordained as a priest or deacon. However, a priest or deacon is not permitted to enter into matrimony after ordination, whether he has become divorced or widowed, or even if he had not been married at the time of ordination. Bishops are always celibate.

Overall, there is a far less legislative approach regarding married life than in Roman Catholicism.

## View of Protestant Christians

Protestant denominations tend to have their own individually applicable doctrines, which represent only the churches in communion with one another. However, some beliefs are typical of almost all Protestants. And, there are intra-denominational and cross-denominational movements, within which the beliefs and practices of adherents are more narrowly defined.

Protestants typically acknowledge a difference between the sacraments of (Baptism and Communion), and all other ordinances of God by which the favor of God is shown to men. Almost all Protestant denominations hold marriage to be ordained by God for the union between a man and a woman, based on the passage from Matthew above. Most of them also hold that the primary purpose of this union is to glorify God by demonstrating his love to the world; other purposes of marriage include the raising of children and bringing help to enable both husband and wife to fulfill their life callings. Most Protestants are less likely to hold a negative view of birth control and many see sexual pleasure within marriage as a gift of God.

### Evangelical Protestant View

In addition to the limitations on who may marry (discussed above), evangelicals take a strict view of the nature of marriage. For evangelicals, marriage is the only appropriate channel for sexual expression and divorce is permissible, if at all, only in very specific circumstances such as infidelity. Marriage is seen as a solemn covenant between the couple

and God. The man is seen as the head of the household and his wife is expected to submit to him. However, there are two views within evangelicalism of how this should work out in practice:

- The traditionalist or complementarian view sees the husband as having loving authority over the wife as the servant-leader of the household in following with Christ's example. The wife's role is to cheerfully submit to this authority where it does not conflict with her conscience or with biblical teaching. Together these form a beautiful picture of Christ's relationship with the chrurch (see Ephesians 5).
- The egalitarian view sees the husband's headship as meaning he is the source who works to ensure his wife's growth and development as a person. The wife's submission is seen in the context of Paul's injunction (in Ephesians 5.21) for all Christians to submit to one another.

Proponents of both views emphasise that headship and submission are worked out in the context that a husband is expected to protect and care for his wife and put her needs before his own. These principles reflect the concept that Christ is the head of the Church, or those who call themselves His followers, and loves her even to the point of dying for her.

**Liberal Christian Protestant View**

Liberal christians, almost by definition, give a great deal of consideration to cultural norms. In the Western world, pre-marital sex, same-sex marriage (and to some extent homosexuality in general) and divorce are increasingly common and so liberal Protestants have become increasingly tolerant of these practices. While liberals view divorce as regrettable, they generally do not label divorcees as "sinners." Likewise, pre-marital sex may be considered to be unwise, but since it is sufficiently widespread, it is sometimes considered to be tolerable. Ever since the rise of feminism liberals also generally reject claims of males as the head of the family and tend to see the husband and wife as a partnership of equals.

## View of non-Protestant, non-Catholic Christians

In The Church of Jesus Christ of Latter-day Saints ("LDS Church"; see also Mormon), "Eternal Marriage" is a sacred covenant between a man, a woman and God performed by a priesthood authority in the temples of the Church. Eternal Marriage is legally recognized, but unlike other civil marriages, Eternal Marriage is intended to continue into the afterlife after the resurrection if the man and woman do not break their covenants. Eternally married couples are often referred to as being "sealed" to each other. Sealed couples who keep their covenants are also promised to have their posterity sealed to them in the after life. Thus, the slogan of the LDS Church: "families are forever". The LDS Church encourages its members to be in good standing with it so that they may marry in the temple. "Cancellation of a sealing", sometimes incorrectly called a "temple divorce", is uncommon and is granted only by the highest authority in the Church. Civil divorce and marriage outside the temple is somewhat of a stigma in the Latter-day Saint culture although currently the Church itself directs its local leaders not to advise members about divorce one way or another.

In the New Church (or Swedenborgianism), marriage is considered a sacred covenant between one man, one woman and the Lord. The doctrine of the New Church teaches that

married love (sometime translated *conjugal love*) is "the precious jewel of human life and the repository of the Christian religion" because the love shared between a husband and a wife is the source of all peace and joy (see *Married Love* 457). Marriage is also meant to be eternal and divorce is only allowable when the spiritual union is broken by adultery. When a husband and wife work together to become angels in heaven, their marriage continues uninterrupted even after the death of their bodies, living together in heaven to eternity. Emanuel Swedenborg spoke to angels who had been married for thousands of years. Those who are never married on earth will find a spouse in heaven.

| Up | Catholic marriage | Eastern Orthodox Church | Pauline privilege

# Catholic marriage

In the theology of Catholicism, **marriage** is an inseparable bond between a man and a woman, created by human contract and ratified by divine grace. It is one of the seven sacraments.

The nature of the conventant requires that the two participants be one man and one woman, that they be free to marry, that they willingly and knowingly enter into a valid marriage contract, and that they validly execute the performance of the contract.

On the exact definition of each of these steps hinge all the arguments and technical points involved in annulments, and annulment disputes (eg, the most famous, that of Henry VIII). Catholic canon law covers this subject in detail.

## Free to marry

The participants in a marriage contract must be free to marry, and to marry each other. That is, they must be an unmarried man and woman, with no impediments as set out by canon law.

## Intent to marry

The participants must knowingly and willingly intend to marry as the Church understands the Sacrament of Marriage. This precludes marriages in which one party was forced, drugged, or statutorily incapable of such intent (due to physical age or mental incapacity). Such a marriage is invalid. A marriage in which one party is misled may be either invalid or illicit, depending on the nature of the fraud. Simulation (faking) is faking some aspect of what the Church understands marriage to be.

## Intend Catholic marriage

The participants must intend Catholic marriage specifically. That is, they must intend an exclusive, lifelong, childbearing union. Therefore, if a couple marries intending to use artificial contraception and avoid having children at all costs, such a marriage would be invalid.

## Actually marry

The husband and wife must validly execute the marriage contract. If either is Catholic, this requires a sacramental Catholic marriage ceremony for validity. The bride and groom administer the sacrament to each other; the priest or deacon who witnesses the marriage is not the minister of the sacrament.

## Validity

A marriage may be somewhat defective and yet still be valid; such a marriage is illicit. A marriage which was sufficiently defective as to not meet the required criteria is invalid, and the participants are considered to not have actually married (although their children may still be considered to be legitimate).

## Nullity

Catholic theology teaches that a validly contracted marriage is accompanied by divine ratification, creating an indissoluble union; therefore, no divorce is possible.

An annulment is a declaration that the marriage is deemed to have been invalid. Therefore, an annulment is granted with some finding of lack of validity in the marriage itself, at the time of the marital contract; in theory, behavior subsequent to the contract should not be directly relevant, except as post facto evidence of the validity or invalidity of the contract. That is, behavior subsequent to the contract cannot actually change the validity of the contract.

Annulment and divorce, therefore, differ in both in rationale and effect; an annulment is a finding that the original marriage was invalid (denying that the marriage ever truly existed), whereas a divorce is a dissolution of an existing marriage, but without undoing its historical existence.

## Glossary

- *Affinity* - Relationship by marriage (eg, brother-in-law)
- *Consanguinity* - Relationship of blood
- *Crimen* - An impediment to marriage caused by one party previously conspiring to marry (upon condition of death of spouse) while still married
- *Diriment impediment* - A hindrance to marriage which renders the marriage invalid, the only kind recoginized under the 1983 Code of Canon Law
- *Disparity of cult* - Marriage between a Catholic and a non baptized person
- *Dispensation* - Removal of an impediment by a formal action of a Church official
- *Illicit* - A marriage which was not celebrated according to the norm of law, yet remains a marriage
- *Impediment* - A hindrance to marriage
- *Invalid* - A marriage is not valid, and so is not a Sacramental marriage

- *Invalid as to form* - a marriage which invalid due to defect canonical form of the celebration of the marriage

### See also

- Pauline privilege

| Up | Pre-Cana

## Pre-Cana

**Pre-Cana** is a course or consultation Catholic couples must undergo before they can be married in a Catholic church. The name is derived from John 2:1-12, the wedding feast at Cana in Galilee, at which Jesus performs the miracle of turning water into wine.

Approaches to Pre-Cana vary among Catholic parishes. In some cases the couple is interviewed by a priest, who tries to ascertain whether the couple has avoided pre-marital sex, and whether they intend to have children and raise them Catholic.

### See also

- Christian view of marriage

| Up

## Eastern Orthodox Church

**Marriage** in the **Eastern Orthodox Church** is seen as an act of God in which he joins two believers into one. Procreation is not seen as the only reason for marriage though it is referenced throughout the standard Orthodox Wedding Service. The fact that intimacy between married adults creates a loving bond is paramount, and that union between the two is reflective of our ultimate union with God.

The Sacrament of Marriage in the Orthodox Church has two distinct parts: The Betrothal and The Crowning.

### The Betrothal

#### The Exchange of the Rings

The Orthodox Sacrament of Marriage actually consists of two parts: The Exchange of Rings and The Crowning.

This first part of the wedding service can be equated with the 'civil service'. It takes place in the vestibule (entry) of the church; that area seen by the Church as the closest to the 'outside' world. In this service the Church first prays for the couple. Here the Church recognizes and blesses a union which has begun "in the world" yet awaits fulfillment in the world to come. After being blessed by the priest, the rings are placed on the right hand, the hand with which promises and/or oaths are traditionally made and the hand with which the presence of God is recognized through the sign of the Cross. The rings, of

course, are the symbol of betrothal, agreement, authority, and stewardship from the most ancient times. The exchange of the rings gives expression to the fact that in marriage the spouses will constantly be complementing each other. Each will be enriched by the union. The exchange of rings represents a pledge to share and exchange both their physical and spiritual goods, a pledge of eternal love and devotion.

**The procession**

After the Exchange of the rings the priest leads the couple in procession into the middle of the church. The priest chants Psalm 128, "Blessed is everyone who fears the Lord, who walks in His ways..." This psalm is one of the "Psalms of Ascent" sung by Jewish pilgrims on the way to the Jerusalem Temple. This point in the service most clearly reveals the "action" of the sacrament. The couple brings themselves, each other, their lives, and all that fills their lives, to the altar as an offering to God. As the couple enters into the midst of the Church, their relationship enters into the new reality of God's Kingdom.

**Declaration of Intent and Lighting of Candles**

Having processed into the church, the couple must individually proclaim, before the assembly, that they have come freely, without constraints or prior commitment, to be joined by God as husband and wife.

The bride and groom are then handed candles which are held throughout the service. The candles represent the couple's faith and willingness to follow the Light of Truth, Jesus Christ, and that they will have their way through life lighted by the teachings of the Church.

## The Crowning

After prayers are offered on their behalf, the groom and bride are crowned by the priest "In the Name of the Father and of the Son and of the Holy Spirit". These crowns have two meanings. First, they reveal that the man and woman, in their union with Christ, participate in His Kingship. Second, as in the ancient Church, crowns are a symbol of martyrdom. The word "martyr" means witness. The common life of the bride and groom is to bear witness to the Presence of Christ in their lives and in the world. Martyrdom is usually associated with death. So the reality of God's Kingdom in the life of the husband and wife will necessarily take the form of dying to one's self, to one's will, and the giving of one's life totally to the other, and through the other, to Christ.

**The Epistle**

The epistle is taken from St. Paul's letter to the Ephesians (5:20-33). It presents the cornerstone of the Christian vision of marriage: the love of man and woman parallels the love of Christ and the Church. As Christ gives Himself totally to and for His Church, so the husband is to give himself totally to and for his wife. As the Church, in turn, is subject to Christ, so the wife subjects herself to her husband. Thus the two become one in a life of mutual love and mutual subjection to each other in Christ.

**The Gospel**

The gospel, from John (2:1-11), is the familiar account of the Wedding Feast at Cana where Christ turns the water into wine. A person must drink water simply to survive. Wine, on the other hand, is more than just a drink that quenches thirst and continues life.

Wine is associated with joy, with celebration, with life as being more than mere survival. By His presence at this wedding He changes the union of man and woman into something new. Marriage becomes more than a mere human institution, existing for whatever purpose a society assigns it. It becomes, like the Church Herself, a sign that God's Kingdom has already begun in our midst.

**The Common Cup and the Dance of Isaiah**

After more prayers, a common cup of wine is blessed and shared by the couple as a sign of their common life together, a sharing of joys and sorrows, successes and failures, hopes and fears.

This is followed by the triple procession around the center table: the Dance of Isaiah. The hymns return once more to the theme of martyrdom and union with Christ. These are the hymns that, since ancient times, the Church has used to emphasize God's blessings. They are the same ones sung at ordinations into clergy orders and signify that this couple has been set apart from the mundane world to live a life in Christ.

Throughout the service things are done in threes in remembrance of the Trinity. Man is made in the image and likeness of God. Marriage is intended by God to be an image of the Trinity. It is the union of three persons, not two. Man and woman are one with each other and one with the person of Jesus Christ.

**Removal of the Crowns**

At the end of the service, the crowns are removed and the priest prays that God will receive these crowns into His Kingdom. The reality of the Kingdom into which the bride and groom have entered is not completely fulfilled, but only begun. Husband and wife must receive God's Kingdom and make it both a present reality and a challenge and goal of their common life. Completion and fulfillment will come when Christ returns in power and glory to complete the establishment of His Kingdom in this world by filling all things with Himself.

**The Greeting of the Couple**

At the end of the service, the couple stands at the foot of the altar. From the beginning, at the back of the church, they have now progressed to the forefront. Only the eternal Kingdom of Jesus Christ, as signified by the Altar, remains ahead of them. Their final act is to turn and face the assembled Church. Through this sacrament, they have become an icon of the Church and icon of Christ and the assembly comes up to congratulate them and share in their joy.

## Background

Unlike the Roman Catholic Church, the Orthodox Church allows divorce and allows divorced men and women to remarry under specific circumstances (infidelity, apostasy, etc.) as judged by a Spiritual Court or Bishop. It is regarded as a great tragedy, however, and a second marriage normally requires special permission from a bishop. A second wedding is always performed in the context of repentance on the part of the previously married party, a fact reflected in the ceremony.

A peculiarity of the Orthodox wedding ceremony is that there is no exchange of vows. There is a set expectation of the obligations incumbent on a married couple, and whatever promises they may have privately to each other are their responsibility to keep.

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# Pauline privilege

The **Pauline Privilege** (*Privilegium Paulinum*) is a Christian concept drawn from the apostle Paul's instructions in the First Epistle to the Corinthians.

> *To the married I give charge, not I but the Lord, that the wife should not separate from her husband ... and that the husband should not divorce his wife. To the rest I say, not the Lord, ... But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For God has called us to peace.* (1 Corinthians 7:10-15, RSV)

The first section, "not I but the Lord", repeats Jesus' teaching on divorce, found in the Antithesis of the Law, Matthew 19:9, Luke 16:18, and Mark 10:11. The second section, "I say, not the Lord", gives Paul's own teaching on divorce.

In Catholicism and in some Protestant denominations, this is interpreted as allowing the dissolution of a marriage contracted between non-believers in the case that one (but not both) of the partners converts to Christianity and the other partner leaves the marriage.

The Pauline Privilege differs from divorce in that it leaves the Christian partner free to remarry. It differs from annulment because it dissolves an actual marriage, where annulments formalize that a marriage did not take place.

The Pauline Privilege does not apply when either of the partners were Christians at the time of marriage. Under Catholicism, the Petrine Privilege may be invoked if only one of the partners was baptized at the time of marriage.

## Controversy

Some denominations do not recognize the Pauline Privilege as allowing for the dissolution of marriage, arguing that marriage is not the "bondage" referred to in Paul's instruction.

Another point of contention is what constitutes a "desire to separate" on the part of the unbelieving partner. Some recognize abuse as equivalent to a "constructive desertion", thus providing grounds for invoking the privilege.

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# Buddhist view of marriage

While Buddhist practice varies considerably among its various schools, Marriage is one of the few concepts specifically mentioned in the context of Sila (Buddhist behavior discipline).

One of the five precepts that even lay practitioners are expected to follow to the best of their abilities - specifically the third - is a promise to abstain from sexual misconduct. While it is generally understood that what constitutes "misconduct" from a Buddhist perspective

varies widely depending on the local cultural reality (e.g. is polygamy "misconduct"?), there are nonetheless some clear and universal guidelines, some of which theoretically apply for all Buddhist schools. One of those is that adultery (as opposed to polygamic marriages or same-sex marriages) is considered wrong.

The Digha Nikaya 31 (Sigalovada Sutta) describes the respect that one is expected to give to one's spouse.

*De facto* Buddhism doesn't encourage or discourage marriage, but it does teach how one can live a happy married life if one does choose to get married.

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# Hindu wedding

**Hindu wedding** (*vivah* 5?5>9 in Hindi, *panigrahana* *>#?M09# in Sanskrit, other terms are also used) ceremonies are traditionally conducted in Sanskrit, the language in which most holy Hindu ceremonies are conducted. They have many rituals that have evolved since traditional times and differ in many ways from the modern western wedding ceremony and also among the regions and caste. The Hindus attach a lot of importance to weddings and the ceremonies are very colourful and extend for several days.

The pre-wedding ceremonies include engagement (involving vagdana or oral agreement and lagna-patra written declaration), and arrival of the marriage party at the brides residance, often in the form of a marriage procession. The post-marriage ceremonies invlove welcoming the bride to her new .

## Important Marriage ceremonies

The Hindu marriage ceremonies vary in different regions and according to family traditions. The major ceremonies are the following.

- Invoking Lord Ganesh (Ganesh Puja)
- Evoking the holy fire (Agni Puja)
- Kanyadhan - Giving away the bride to the groom
- Tying of holy necklace (Mangalsutra)
- The Seven Holy Steps ("Saptapadi"), circling the fire
- Bride steps on the stone (Shilarohana)

Many of the ceremonies involve the pandit (priest) chanting mantras of various prayers and blessings for the couple.

Though Mangalya dharanam (tying of the holy mangalsutra) is considered to be the important part of the marriage, the wedding is considered complete only after Saptapadhi.

## Sapthapadhi

The bridegroom gets up from the seat holding the right hand of the bride. He then goes round the Holy Fire (Agni) from the right side, by lifting the right feet of bride step by step. This is done for seven steps. With each step, he recites a mantra addressed to bride with the following meaning.

*Let Lord Maha Vishnu follow each one of your steps for the following specific purposes.*
*To give you unlimited food.*
*To give you excellent health and energy.*
*To make you perform your vrithas (rituals) as ordained in Vedas, during your life time.*
*To give you happiness in life.*
*To make your cows and good animals to grow in strength and in numbers.*
*To make all the seasons be beneficial to you.*
*To make the homams (sacrifices to be done in Holy Fire) to be performed by you in your life as ordained in Vedas, successful and free from hindrances.*

The idea behind this is to pray to Lord Vishnu, the protector of life, for his blessings in marital life.

The groom then recites a mantra to convey the following meaning:

*After crossing seven steps with me thus, you should become my friend. I too have become your friend now. I will never discord this friendship and you should not also do that. Let us be together always. Let us resolve to do things in life in the same manner and tread the same path. Let us lead a life by liking and loving each other, having good heart and thoughts, and enjoying the food and our strong points together. Let us have undivided opinions. We will perform the vrithas united. Let us have same and joint desires. I will be Sama (one of the vedas); you will be Rig (another Veda). Let me be the Heaven; you be the Earth. Let me be the Shukla (Moon) and you be its wearer. Let me be the mind and you its spokesman (Vak). With these qualities, you be my follower. You the sweet tongued, come to me to get good male children and wealth.*

This is the short version of the sapdhapadhi, though "Yalgnavakya Smrithi" gives a much longer version of actual exchange of vows between the groom and the bride.

## Barni Bandhwana

Approximately 15 days prior to the actual wedding, on an auspicious day, the Panditji (priest) will perform a puja to Lord Ganesh (the remover of obstacles). During this puja, a piece of mauli (thread) is tied to the hands of the groom, and his parents. This puja is done to make a humble request to Lord Ganesh that the wedding happen without any problems. After that day, the family performs a puja to Lord Ganesh every day until after the wedding is compelte.

## Byaha Hath

These are ritualistic ceremonies signifying the cleansing of one's mind, body and soul before embarking on the path of marriage. This daytime ceremony prepares both of them for the nuptials. 'Uptan' is a paste made from sandalwood, turmeric and rose water and is applied by seven married female members of the families, to the faces, hands and feet of the bride and groom. After this ceremony the bride and the groom are barred from stepping outdoors until after the wedding ceremony.

## Mudda-Tikka

On an auspicious day, decided by an astrologer, the bride's family call on the groom, taking with them, a platter filled with rice, jaggery, dry fruits, sweetmeats, and sometimes a garland for the 'tikka'. They also carry gifts for the groom, which may include clothes and other items.

## Bari

The bride is considered to be a form of the goddess of wealth (Goddess Laxmi). As such, she always wears jewelry and is decorated with nice clothes. At this time, the groom's parents gift the bride jewelry with this in mind.

## Barna

The groom is considered to be a form of Lord Vishnu. As such, the parents of the bride come to the groom's house.

The parents of the bride go to the groom's house and perform a puja to Lord Ganesh. Then, considering the groom as a form of Lord Vishnu, they perform the puja of the groom's feet. This is followed by gifting the groom clothes and tying a headdress on the groom.

## Mayara

The mayara is an important ceremony, common to both the bride and the groom's families. This ceremony is performed by the maternal uncle of the groom/bride, who, along with his wife and family, arrives with much fanfare, and is received by the bride/groom's mother with the traditional welcome. The clothes that the uncle gives are than worn by the family during the wedding.

## Sangeet Sandhya

The sangeet sandhya is an evening of musical entertainment. The groom's family puts on a show for the groom and bride. Included as part of this event is an introduction of all the family members for the bride.

## Tilak Ceremony

Tilak is a mark of auspiciousness. It is put on the forehead using Kumkum, a red turmeric powder. The male members of the bride's family, like her father, brother, uncles place a tilak on the forehead of the groom.

## Mehendi Lagwana

Another name for "Vivaah" is "haath ppila karna" or simply translated, making your hands yellow. (There is probably a better meaning for this phrase but it escapes me at the moment). Mehendi (henna) is applied to the groom's hands and feet. In the right hand, a round spot is left open for Hathlewa.

## Biradh Morcha

The groom's family's elder members go to the bride's house. There Lord Krishna's Diety is decorated and aarti is performed. This is ended by some hymns.

## Barat Nikasi

The groom leaves for the wedding venue riding a decorated horse. This is a very colorful and grand ceremony. The groom is dressed in a sherwani (long jacket) and 'churidars' (fitted trousers). On his head he wears a 'safa' (turban) with a 'kalgi' (brooch) pinned onto it.

Before he departs all his relatives apply the ceremonial 'tilak' on his forehead. The baraat is headed by the dancing of the congregated folks. Accompanied by the rhythm of the north Indian dholak the baraat finally reaches the place of the wedding.

Upon arriving at the venue of the wedding, the groom is welcomed by a welcome song. This is called "talota." Then the groom knows on the door with his sword and enters.

## Ver Mala

The groom is led to a small stage where is he "attacked" by the bride with flowers. A close family member of the groom defends him with a shield. The bride does this while circling the groom four times. Following this, the groom and bride exchange garlands (these are the "ver mala") signifying their acceptance of each other as husband and wife. Than, the groom's mother-in-law measures the groom's chest, and pokes and prods him to make sure he is tough enough to defend her daughter. She than puts kajal on the groom to ward off evil spirits. This is followed by aarti.

## Aarti

The 'baraatis' (groom's party) are received by the bride's family and at the entrance to the wedding venue. The bride's mother welcomes the groom by performing the 'aarti' (traditional Indian welcome ritual with a lamp or 'diya' placed on a platter or 'thali') to welcome her son-in-law and placing a tilak on his forehead.

## Hathlewa

After being led to the wedding mandup, the bride and groom have their hands tied together. The Panditji does a puja to Lord Ganesh and than puts a coin & mehendi on the groom's right hand where the round empty spot is (where no mehendi was put) and ties his hand with the brides. This puja is done schedule in advance based on an auspicious time & date.

## Havan

The ritual connotes the actual marriage, for the very meaning of the word "vivaah" is-marriage. The priest ties the end of the groom's dhoti or the kurta; whichever he is wearing,

with that of the bride's saree, the knot signifying the sacred wedlock. The groom and the bride then circle the holy fire seven times, making seven promises to be fulfilled in the married life, after which they are considered to be 'married' to each other. This ritual is called "phere".

## Saat Phere (Wedding Vows)

1. With the first step, the couple invokes the gods for plenty of pure and nourishing food. "With God as our guide, let us take the first step to live with honour and respect. Let us walk together so we get food," the couple prays. 2. With the second step, the couple prays to the Gods to give them the mental, physical and spiritual strength to lead a healthy life. "Let us be happy and enjoy life. Let us walk together so we grow together in strength," they pray. 3. The third step is for preserving wealth and prosperity in life. The chant at this stage means, "let us share joys and pains together. Let us walk together so we get wealth." 4. With the fourth step, the bride and groom invoke the gods for attainment of happiness and harmony by mutual love and trust in all walks of life. "Let us not forget parents and elders. Let us walk together so we get happiness by sharing our joys and sorrows," they say. 5. With the fifth step, they pray for the welfare of all living beings in the Universe and pray for virtuous, noble and heroic children." Let us observe all acts of charity. Let us walk together so we have family," the mantras say. 6. With the sixth step, they ask the gods to give them a long, joyous life and togetherness forever. "Let us live a long and peaceful life. Let us walk together so we have joy," the couple prays. 7. With the seventh, and last, step, the couple prays for understanding, companionship, loyalty and unity. "Let us be friends with love and sacrifice. Let us walk together so we have friendship," the holy chants signify. 8. After the seventh step, the groom says to the bride: "With seven steps we have become friends. Let me reach your friendship. Let me not be severed from your friendship. Let your friendship not be severed from me."

Only after the 7 steps, are the couple pronounced husband and wife.

## Kanya Daan

Kana Danam is performed by the father of the bride in presence of a large gathering that is invited to witness the wedding.

The father pours out a libation of sacred water symbolizing the giving away of the daughter to the bride groom. The groom recites Vedic hymns to Kama, the God of love, for pure love and blessings.

As a condition for offering his daughter for marriage, the father of the bride requests a promise from the groom for assisting the bride in realizing the three ends : dharma, artha, and kama. The groom makes the promise by repeating three times that he will not fail the bride in realizing dharma, artha and kama. Vidaai:

This is considered to be the most emotional ritual, when the bride leaves her parents' and makes her way to her husband's. Family and friends, who also shower her with blessings and gifts, give her a tearful farewell. The male members of the bride's family bid farewell to the groom by applying the traditional 'tilak' (vermilion) on his forehead and shower him with gifts. The couple leaves in a decorated car.

## Baasi-Jawari

This event takes place the day after the wedding. The groom along with some friends and family (but not parents or people senior to him in relation) go to his father-in-law's house where they eat lunch. During this time, the sisters of the bride will steal the groom's shoes and demand a ransom. The groom's company are responsible for preventing this from happening.

After this, the bride accompanies the groom back to the groom's house.

### Dwar-Rokai

After leaving the groom's father-in-law's house, the couple come . They are stopped at the entrance of the house by either the groom's sister or his father's sister. There, in a earthen vessel, the sister/aunt uses a mixture of salt and water to ward off evil spirits from the groom. After this, the pot is thrown on the ground and destroyed. After this, the couple enter the house.

### Griha Pravesh

When the bride arrives at her new , her mother-in-law, who welcomes her with the traditional 'Aarti'.. At the entrance, she puts her right foot onto a tray of vermilion powder, symbolizing the arrival of good fortune. With both her feet now covered in the red powder, she kicks over a vessel filled with rice and coins to denote the arrival of fertility and wealth in her marital .

### Mooh Dikhai

The family now indulges in a series of games and post-wedding rituals, amidst much laughter to make the new member feel comfortable. One such ritual is the Mooh dikhai. Literally translated, Mooh Dikhai means 'show your face', but this is a ritual, which helps to introduce the newly wed to members of her husband's family! Each member of the groom's family comes in turn to make an acquaintance with the new bride.

### Modern Hindu weddings

Modern Hindu weddings are often much shorter and do not involve all of the rituals of the traditional ceremony which sometimes were for 5 days. Instead certain ceremonies are picked by the families of the bride and the groom, depending on their family tradition, caste, jati etc. Hence the ceremonies vary among the various ethnic groups that practice Hinduism. The wedding is normally conducted under a **mandap**, a canopy traditionally with four pillars, and an important component of the ceremony is the sacred fire (Agni) that is witness to the ceremony.

| Up

## Islamic marital jurisprudence

**Marriage in Islam** is considered to be of the utmost importance. The final prophet of Islam, Muhammad, stated that "marriage is half of religion"; there are numerous hadiths lauding the importance of marriage and family.

In Islam, marriage is a legal bond and social contract between a man and a woman as prompted by the Shari'a. There are two types of marriages mentioned in the Qur'an, the Nikah in verse 4:4 and the Nikah Mut'ah in verse 4:24.

## Gender roles

In Islam, both genders are considered equal in value and at the same time recognizes the differences between genders, resulting in different rights, obligations, and distinct roles. A woman may propose marriage to a man directly or through an intermediary. Marriage is a social obligation and is registered by the *Kazi* who performs the short ceremony. When a couple are to be married, a man must pay *mahr* (dowry) to his bride. Since divorce is allowed in Islam, the amount promised or paid to the bride forms part of her personal property and is of assistance to her in times of financial need, such as a divorce or desertion by the husband. While the Mahr is usually in the form of cash, it may also be a house or viable business that is put in her name and can be run and owned entirely by her if she so chooses.

Women are expected to be -makers and caregivers to their children, as well as educated. Islam supports the traditional division of labour whereby women assume the main responsibility for  while men are responsible for their financial support, but with an important difference: motherhood and making, like a Muslim's inner life, are not considered to be less important or rewarding than a professional career. Indeed, motherhood is seen as one of the most important professions. Muslim wives and mothers are granted the respect due to all women for the struggles and sacrifices they make for the sake of their families. Furthermore, Muslims consider it unfair to burden women with both the physical and emotional demands of motherhood and the professional demands of the workplace. In Islam, femininity is appreciated, and Muslim women may seek a higher education, work outside the or volunteer their services to benefit the community as long as their primary responsibilities are taken care of. Any money that a Muslim woman earns is her own, to spend as she likes; a man remains solely responsible for maintaining his family and must share his earnings with his wife and children.

Again, in conservative societies, women are sometimes barred from education by the male members of their families. However, Prophet Muhammad said: "Seeking knowledge is mandatory for every Muslim". One reason for this requirement might be that raising intelligent, ethical and disciplined children requires an educated mother.

Men are directed to be caring husbands. They are expected to avoid habits and indulgences such as intoxication, engaging in extra-marital affairs, and gambling and are expected to be role-models for their children.

## Intention to Marry

In Islam, there are several acceptable reasons to marry, and several things to observe if one is unable to marry. There are several cases where one may not marry, such as homosexual unions, which is not permissible to be entered into wedlock.

## Marriage

The purpose, rules and regulations of the Islamic Marriage Contract. The dissolution of the contract, Talaq, is the most disliked of the permissibles in Islam and should be used as a last resort.

## Nikah

Nikah is the first, and most common form of marriage for Muslims; described in the Qur'an in 4:4.

Regulations:

- It is aimed to be permanent, but can be terminated by the wife or husband engaging in the Talaq (divorce) process.
- The couple inherit from each other.
- A legal contract is signed when entering the marriage.
- Females must choose a Muslim husband to marry; males must marry from Ahl al-Kitab.
- The husband must pay for the wife's expenses.
- The wife is not allowed to leave her house against her husbands will.

If a divorce date is determined in the Nikah contract:

- In Sunni jurisprudence, the contract is voided.
- In Shia jurisprudence, the contract is transformed into a Nikah Mut'ah.
- It is only permitted for women to engage in Nikah Mut'ah with Muslims, and for men, they must be from *Ahl al-Kitab*.

Requirement of witnesses:

- Sunni: Two
- Shia: None

## Nikah Mut'ah

*Main article: Nikah Mut'ah*

Nikah Mut'ah, or "fixed-time marriage", is the second form of marriage described in the Qur'an in 4:24. There is controversy on the Islamic legality of this type of marriage, since Sunnis believe it was abrogated by Muhammad, while Shias believe it was forbidden by Umar (and may hence be ignored since Umar had no authority to do so). Since Nikah Mut'ah has a preset time period to the marriage, the couple do not inherit from each other, the man is not responsible for the economic welfare of the women, and she may leave her at her own discretion. Nikah Mut'ah also does not count towards a maximum of wives (four according to shari'a). The woman must also still observe iddah at the end of the marriage.

## Other Sunni types

*main articles Nikah Misyar*

Some Sunnis, deeming Nikah Mut'ah to be haraam follow distinct formations of Nikah. The first type is Nikah Halala, and is the only means by which a divorced woman that has been divorced for the third time can return to her first husband after consumation of another marriage. Nikah urfi, "Az-Zawaj ul-urfi", "Nikah urfi", "unregistred/hidden marriage" is a marriage that fills the Islamic juridical aspects of marriage, without filling a registration to the state.ref. A third and controversial type, not accepted by the majority of Sunnis, is Nikah Misyar, meaning "misyar (traveler) marriage". It is a new form of marriage similar to Nikah Mut'ah. and was innovated by prominent Salafi scholar, Bin Baaz. Nikah Misyar is controversial in some Sunni communities, such as the al-Azhar University in Cairo.

## Walima

A marriage is traditionally followed by a Walima, a wedding banquet. The Walima is served to celebrate the engagment of an engaged couple.

## Divorce

**Talaq**

The ideal way to end a Nikah is Talaq, a legal Islamic divorce. In Sunni traditions, it is said that "divorce shakes the throne of Allah" and is the most disliked of halal practices. However, it *is* legal and is widely practiced with no shame attached to the divorcees.

**Triple talaq**

A (controversial) Sunni divorce that instantly divorces the couple and makes them haram for each other.

| Up | Nikah Misyar | Nikah Mut'ah

# Nikah Misyar

**Misyar Marriage** or "**travellers' marriage**" (Arabic FC'- 'DE3J'1) is a marriage without the couple living together in the same house, the husband not being financially responsible for his wife. There is an implication that a divorce is intended in the future. It is therefore in some sense a temporary marriage.

Misyar was observed among Sunni Muslims in Egypt as early as 1825. In modern times, it was officially legalized in Saudi Arabia by a Salafi, Ibn Baz and later in Egypt.

Since no marriage with that name or form existed during Muhammad's time, many Muslims object to the practice, calling it a bid'ah (a forbidden innovation).

It is an exclusively Sunni practice; Shia use the Nikah Mut'ah form which they conclude has proper legitimacy.

## Definition of a Misyar Marriage

The difference between a Misyar marriage and a normal Nikah is:

1. The couple do not live in one household, but visit each other.
2. The husband is not financially responsible for supporting his wife .
3. It is intended to be a temporary arrangement.

But unlike the Nikah Mut'ah, which ends on the expiration date of the contract, the Misyar has no certain date for divorce. The intent of divorce is assumed in this type of marriage, but the time of divorce may not be revealed to the wife prior to the wedding. It may be decided at any point after the wedding by the husband, with or without the wife's knowledge or agreement. If a fixed date were included before the wedding, it would constitute a Nikah Mut'ah, and that would invalidate the marriage in Sunni Fiqh.

The usual practice is for the wife to live with her parents, meaning that marital relations are likely to occur there. The Misyar wife's husband is free to travel and leave her and her children for as long as he wishes. Having contracted such a marriage, she cannot ask for divorce on these grounds. The husband may marry another woman in another country without informing his Misyar wife. Misyar wives and children lose all their rights in the case of a divorce.

The Sunni Imam, Abu Hanifa was against *Muta* (temporary marriage) but in his Fiqh, when a student posed the question to him whether it was acceptable for a man to marry with the intention of divorcing his wife the next day, he said it is permissible.

## Reasons for a Misyar Marriage

The need for this type of marriage is, in part, the result of economic reality. In Egypt, most young men cannot afford to get married and support a wife and so long engagements are common. A Misyar marriage allows men to marry girls who then stay with their parents. The bride's parents feed and maintain her, and the couple meets occasionally for the purpose of having sexual relations. Misyar marriages are often done by the poor who hope that someday their marriage will be a normal one where the wife and husband live together.

In Saudi Arabia the Misyar marriage has been subverted by young progressive Saudis who use the paperwork as a "license" to commit adultery or have sex outside of marriage without bringing down the wrath of the establishment upon their heads. Thus a tool of the religious establishment has been turned against them.

## Islam and Misyar Marriage

Misyar marriage has been practiced in Saudi Arabia and Egypt for many years. It was legalized in Saudi Arabia by a fatwa issued by Sheikh Abdul 'Azeez ibn Abdullaah ibn Baaz and was officially legalized in Egypt by the Egyptian Sunni Imam Sheikh Muhammad Sayid Tantawy in 1999. The Mufti of Egypt is a staunch defender of Misyar marriage.

## Misyar Marriage in practice

The practice of Misyar marriage is often different from the original intent for creating this institution. Wealthy Kuwaiti and Saudi men sometimes enter into a Misyar marriage while on vacation. This allows them to have sexual relations with another woman without committing the sin of zina.

They travel to poor countries, such as Egypt or Syria, and meet middlemen who arrange a marriage for them. Some men arrange Misyar marriages online. The middleman brings some girls and they pick the one that they like most. These men pay the girl's family some money.

Some Egyptian men working in the Gulf countries prefer to engage in the misyar marriage rather than live alone for years. Many of them are actually already married with wives and children in their country, but they cannot bring them.

A reporter in Jeddah has reported that some marriage officials say seven of 10 marriage contracts they conduct are misyar, and in some cases are asked to recommend prospective misyar partners. Most of the women opting for misyar either are divorced, widowed or beyond the customary marriage age. The majority of men who take part in such marital arrangements are already married.

> *"All the misyar marriage contracts I conduct are between men and women remarrying," said Abu Fawaz, who's been a marriage official for four years. "For a misyar marriage all you need is witnesses, her dowry and the acceptance of both parties. Usually the woman either has her own place or lives with her family. Most of the time the woman's family knows while the man's family is in the dark about it, be it his first wife or any other family members."*

Arab News surveyed 30 Saudi men and women aged 20-40 regarding misyar marriage. Over 60 percent of the men surveyed would consider misyar marriage for themselves with the majority of the respondents in their 20s. Those who would not consider it for themselves would not allow it for kin, be it sisters, brothers, sons or daughters. However, among the men who would consider it themselves, only two would find such a marriage acceptable for a female relative.

> "If I allowed myself to marry another man's sister or daughter 'misyarically' then it would only be fair to accept the same for my own female kin," said Mohammad H. "It's a double standard for men to accept it for themselves and other men but not the females. After all, if we all took up the same policy then who would we marry — each other?"

Families agree to the arrangement because of the money and the hope that their girl will have some fun and visit places that she can only dream about (i.e. luxury hotels and restaurants). They also hope for some gifts and at the end of the vacation that the rich "husband" will give her some money and divorce her (although divorce was not a part of the fatwa which created Misyar marriage). Sometimes the husband keeps the wife for his next vacation and sends her some money now and then. Many Misyar wives hope to win the love of their husbands so that they may live with them permanently. Since the wife knows that she will most likely be divorced, but she does not know when, most Misyar wives take care to prevent pregnancy.

## Opposition to Misyar Marriage

Misyar marriage is opposed by some Islamic scholars inside and outside of Egypt, especially scholars at the al-Azhar University in Cairo. Those who defend Misyar marriage claim that it is in accordance with Islam. They also say that it gives protection to many women who cannot find husbands through traditional marriage.

## See also

- Islamic view of marriage
- Nikah Mut'ah

| Up

# Nikah Mut'ah

**Nik'u l-Mutäa** (Arabic FC'- 'DE*9), also *Nikah Mut'ah*), is the second form of marriage, described in the Qur'an (4:24). It is a fixed-time marriage which, according to the schools of Shar+äa (Islamic law), is a marriage with a preset duration. After this period expires, the marriage is automatically dissolved. This is the most controversial fiqh topic; Sunnis and Shia hold diametrically opposed views on its permissibility after Muhammad's era.

## Rules

*Nik'u l-Mutäa* resembles a Nik' "(permanent) marriage" in many, but not all, aspects. It commences in the same way as a Nik' except that a date of expiration for the marriage is added to the marriage contract. The duration is decided by the couple involved. There are no restrictions about minimum duration. If the period is longer than what can be reasonably expected to be a lifetime, it will transform into a Nik'.

During the period of the marriage, the couple are considered husband and wife, just as in a permanent marriage. At the expiration, the marriage is voided without undergoing a talaq (divorce), and the woman must observe iddah (a waiting period) before she can marry anyone else. It is considered *mustahab* (recommended) to extend the marriage or to transform it into a permanent one.

#### Differences between Nik'u l-Mutäa and Nik'

Some general rules follow. It is important to note that different *marjaä* "authorities" may give different fatwa "legal rulings" on some issues. Many of the following rules may be changed in the Islamic marriage contract.

- **The marriage is agreed upon to be voided after a pre-set time.** This permits the couple to expect and prepare emotionally for the end of the marriage.
- **No divorce is necessary.** In Sh+äa *fiqh* "jurisprudence", a divorce is viewed as a complex process involving mediators and an iddah period aimed at giving the couple the chance to reconcile. This is not necessary in *Nik'u l-Mutäa*, since the marriage does not end due to disharmony but due to the pre-set time being reached.

- **The husband may void the *Nik'u l-Mutäa* earlier than agreed.** If he does and they have had sexual intercourse, he must give her full *Mahr* "bride price". If they have not had intercourse, he must give her half that amount, though the recommended precaution is that he should give her full mahr. A distinction between a talq "divorce" in a Nik' and voiding a *Nik'u l-Mutäa* is made in a conversation reported in a hadith collection.

(Muwatta 28.6.16).

- **The couple do not inherit from each other.** Since the marriage is not permanent, the couple is not considered a single, merged unit.
- **The husband is financially responsible for any children resulting from the marriage.** As it is believed that a woman should not be burdened with the responsibility of providing for a family, she is allowed to work and spend her money as she chooses.
- **The wife may leave her house against her husband's will.**
- **The husband need not pay for the wife's expenses.** This complements the above point.
- **In Shia Fiqh, it is permitted to marry a woman from Ahlu l-Kitb "People of the Book" (followers of monotheistic religions) only in this form of marriage.** The difference in jurisprudence between different religions is overcome by this rule. It is understood that the Muslim *Nik'* does not have an equivalent form among the People of the Book. Therefore, women who are of the People of the Book are unaccustomed to the special rules of Nik', for example, the husband's responsibility for the wife's expenses or the wife's not leaving her house against the husband's wishes. These difference in religious laws make it desirable to wait with the higher level of commitment that Nik' requires until they are overcome, in order to minimize potential friction in family life.
- **In Sh+äa Fiqh, the wives are not counted toward the maximum of four.** Since the husband is not required to support the wife, and the marriage is not permanent, the circumstances leading to the restriction of having no more than four wives does not apply. However, many Shi'a scholars have ruled that one cannot take more than four temporary wives.
- **Sunnis deem it as Harm.** Since they believe that Muhammad forbade *Nik'u l-Mutäa*, they deem the marriage contract invalid hence any interaction between the couple to be in violation of *Shar+äa*.

**Similarities between Nik'u l-Mutäa and Nik'u**

- **The woman requires the consent of her Wal+ "Legal Guardian" if she is a virgin.** This is meant to prevent someone from taking advantage of her inexperience.
- **A contract is engaged when entering the marriage.** Shia believe that the marriage contract does not require witnesses and can be oral.
- **The woman observes iddah at the end of the marriage.** That is, she must wait before remarrying.
- **Shia requires no witnesses to enter a marriage** ref.

- **May not marry a kfir** (person who is neither Muslim nor a member of the *Ahlu l-Kitb*)

## Use of Nik'u l-Mutäa in everyday life

The *Nik'u l-Mutäa* has been used in various ways:

- Even though there are no fiqh requirements of having witness or a written contract, many people prefer to have both, and in some cases do complete the contract in the presence of a learned Muslim. Iranian law requires the contract to be written in the presence of a state representative.
- *Nik'u l-Mutäa* is often used to get to know a person one intends to marry. According to *Shar+äa*, a female virgin needs her legal guardian's consent to marry, which is usually given only if the aim is permanent marriage, thus securing her economic status. The consent is more difficult to obtain if the man has used *Nik'u l-Mutäa* casually.
- Some people have chosen to live in a *Nik'u l-Mutäa* for 99 years out of preference for its rules. For example, a woman may prefer freedom to go out, to financial support.
- Others use *Nik'u l-Mutäa* in order to become Mahram (un-marriable) with somebody they do not intend do cohabit with or have a married relationship with, but with whom they spend a lot of time (for example share a house). In order to ease the Hijb (modest dress) rules, they engage in a *Nik'u l-Mutäa*, writing in the marriage contract that no physical contact is allowed.
- The *Nik'u l-Mutäa* can be used exclusively for the aim of having sex.
- Two people who live in the same house but are not mahram (un-marriable) and must observe hijb may engage in a symbolic *Nik'u l-Mutäa* with the others' offspring for a minimal amount of time (two minutes or less). The *Nik'u l-Mutäa* does not need to have any practical consequence, but it will make the parent and the offsprings husband or wife permanently *mahram* to each other, and thus no longer obliged to observe *hijb* rules.
- Young unmarried males who live in the West and who can not control their sexual urges when exposed to western culture may decide to use *Nik'u l-Mutäa* as an alternative to Zina. Thus in practice they engage in something very similar to western relations (that is, there is the potential of permanent marriage), but it differs in that there is a specified time as to how long the relationship is to last, with the possibility to prolong that period.
- It is used to marry women from Ahlu l-Kitb, since only *Mutäa* is permitted with them according to Shia fiqh.
- Some divorced men and woman, disillusioned with permanent marriage, prefer to only commit for a few years at a time.

## Qur'anic origin

Most Muslims believe that this institution was established by God through Muhammad in the Qur'an. Its single mention in the Qur'an is verse 4:24.

The prominent Sunni exeges ibn Kathir states in his Tafsir:

[ANEN' '3R*NER*N9R*OER (PGP EPFRGOFNQ AN@N'*OHGOFNQ #O,OH1NGOFNQ AN1PJ6N)K]

"*('So with those among* ***them whom you have enjoyed****, give them their required due') was revealed on the subject of the* Mutäa *marriage. A* Mutäa *marriage is a marriage that ends upon a predetermined date."* Tafsir ibn Kathir

The event of revelation was during the battle of Hunayn in 9 ah (631 CE)

Tabari in his Tafsir writes under this verse a hadith from Mujahid:

*"The phrase 'So for whatever you have had of pleasure (Istamta'tum) with them by the contract [4:24]' means the Temporary Marriage (*Nik'u l-Mutää*)."*

This type of marriage was practised during the time of Muhammad, and Muhammad told a Sahba to "do it." , and some *Sahba* benefitted from this type of marriage during the time of both äUmar and Abk Bakr

The full verse is:

- (Shakir): "And all married women except those whom your right hands possess (this is) God's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to *those whom you profit by*, give them their *dowries* as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely God is Knowing, Wise."
- (Transliterated Arabic): "W l-muhsantu mina n-nis' illa m malakat aymnukum kitba l-Lhi äalaykum w'illa lakum m war' alikum n tabtaghk bi'amwlikum mu'sin+na ghayra musfi'+na fam *istamtaätum* bihi minhunna ftkhunna *ujkrahunna* far+atan wal jun'a äalaykum f+m taraytum bihi min baädi l-far+ati inna l-Lha kna äal+mn 'ak+mn."
- (Arabic): HN'DREO-R5NFN'*O EPFN 'DFPQ3N'! %PD'NQ EN' ENDNCN*R #NJREN'FOCOER CP*N'(N 'DDQGP 9NDNJRCOER HN#O-PDNQ DNCOE ENQ' HN1N'! 0NDPCOER #NF *N(R*N:OH'R (P#NERHN'DPCOE EOQ-R5PFPJFN :NJR1N EO3N'AP-PJFN ANEN' '3R*NER*N9R*OE (PGP EPFRGOFNQ AN"*OHGOFNQ #O,OH1NGOFNQ AN1PJ6N)K HND'N ,OFN'-N 9NDNJRCOER APJEN' *N1N'6NJR*OE (PGP EPF (N9R/P 'DRAN1PJ6N)P %PFNQ 'DDQGN CN'FN 9NDPJEK' -NCPJEK'

**Fornication**

The phrase "taking (them) in marriage not committing fornication" implies that this is the legal alternative to fornication.

**"Istamtaätum"**

The phrase *those whom you profit by*, in Arabic *ista****mtaä****tum bihi*, has the same root as *Mutä'*, that is, *MT&*. The word is usually translated in its general meaning as "those whom ye seek content" or "they whom you have enjoyed". If the word was translated as an Islamic

term, the translation would be: "They with whom you have made Mutä'", or "They whom you have married for a fixed time".

Tabari in his Tafsir al-Kabir under the verse 4:24 mentioned a Tafsir Qudsi:

*Abu Nadhra said: Ibn Abbas recited the verse 4:24 with the addition of "to an appointed time". I said to him: "I did not read it this way." Ibn Abbas replied: "I swear by God, this is how God revealed it," and Ibn Abbas repeated this statement three times."*

Al-Tha'labi in his Tafsir al-Kabir, under commentary of verse 4:24 narrated a similar tradition from Sa'id bin Jubayr. Tabari continued:

*Abu Nadhra said: I asked Ibn Abbas about temporary marriage (Mutä' of women). Ibn Abbs said: "Do you not read 'For whatever you enjoyed (Istamtaätum) them by the contract* to an appointed time*?" I said: "If I would have read it this way, I wouldn't ask you (about temporary marriage)!" He replied: "Certainly the verse is about it."*

Tabari continues to say that Ubay Ibn Ka'ab also knew that *tafsir* .

**Ujkrahunna**

The phrase "give them their *dowries* as appointed" is "*bihi minhunna ftkhunna* ***ujkrahunna*** *far+datan*". "'*Ujkrahunna*" is derived from *ajr* "compensation". This is in contrast to the verse on the subject of Nik', verse 4:4. It states:

- (Shakir): "And give women their **dowries** as a free gift..."
- (Transliterated Arabic): "Wtk' an-nis' **saduqtihinna** nihlatan"
- (Arabic): HN"*OH'R 'DFNQ3N'! 5N/OBN'*PGPFNQ FP-RDN)KN

The word translated in 4:4 as "dowries" is "saduqtihinna". It is not the same word as used in 4:24, although it is often translated as such. In fact, 4:4 refers to "dowries" while 4:24 refers to "compensation". Furthermore, 4:4 says "dowries as a free gift", while 4:24 says "dowries as appointed". However, this should only be taken as a difference betwen the Nik' vers of 4:4 and the **Nikah Mut'ah** verse of 4:24 and it does not constitute a proof that "ujkrahunna" refers to only Nikah Mut'ah, since the same word is used in verse 33:50 when refering to Nik'.

**"After what is appointed"**

The section "and there is no blame on you about what you mutually agree *after what is appointed*" refers to prolonging the marriage or making it permanent, something which is *mustahab* "recommended". If this doesn't occur, the wife must observe the *Iddah*, making it impossible for a woman to engage in a *Nik'u l-Mutäa* more than six times per year, assuming a menstruation cycle of 20 days.

## Muslims' view

This topic is controversial in the Muslim world. Shia deem it as a blessing revealed in the Qur'an intended to make everyday life easier, while Sunnis view it as haram, or forbidden.

Although this is the main fiqh difference between Shia and Sunnis, it is still merely a fiqh issue and not relevant to the core beliefs. The question is whether Muhammad or Umar abolished it, it does not define whether one is Shi'a or Sunni.

In theory, a Sunni could conclude, just like the Shi'a, that it was Umar that forbade *Nik'u l-Mutäa*, in the same way that he forbade Mutäa of Hajj, but this knoweldge was lost in history

and hence it is *hall* to engage in one. This would not cause him to become a non-Sunni, in the same manner that Salafi have re-evaluated various laws in Islam.

In either case, both Shi'a and Sunni scholars agree that Muhammad comanded it, and the Sahba practiced it. It has however been met with disbelief from some Sunni individuals when confronted with evidence that the salaf and early Sunni scholars like Tabari, Ibn Kathir and Imam Muslim belived that Surah 4:24 is about *Nik'u l-Mutäa*.

To see the ahadith that Shi'a and Sunni use to suport their arguments, see Hadiths related to Nik'u l-Mutäa.

**Sunni view**

The overwhelming majority of Sunnis have a very unfavorable view of *Nik'u l-Mutäa*, since they believe that it is haram (forbidden). Some compare it to prostitution, a comparison very common in Internet chat communities: Google. This association may be stronger among those who have negative feelings toward Shias in general, and is strongest among those who follow the Salafi school of thought. The prominent Salafi scholar Bin Baaz has introduced a marriage similar to *Nik'u l-Mutäa*, Nikah Misyar, which many Sunnis view as dubious.

**Shi'a view**

Muslims in countries that permit *Nik'u l-Mutäa*, such as Iran, have varying views on this form of marriage, depending on how it is used. Some practices are viewed as being more legitimate, while others are viewed as irresponsible.

## See also

- Islamic view of marriage

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# Jewish view of marriage

**Judaism** considers **marriage** to be the ideal state of existence; a man without a wife, or a woman without a husband, are considered incomplete.

## Classical customs

In traditional Jewish society, from the era of the Talmud up to the enlightenment, social association of the sexes was usually restricted (tzeniut). In Orthodox Jewish communities these social restrictions are still in force.

**Betrothal from the Mishnah and Talmud**

According to the traditional view, Jewish betrothal could only be contracted in one of three ways (Mishna, tractate Kiddushim 1:1):

1. With money (as when a man hands a woman an object of value, such as a ring or a coin, for the purpose of contracted marriage, and in the presence of two witnesses, and she actively accepts);
2. Through a *shtar*, a contract containing the betrothal declaration phrased as "through this contract"; or

3. By sexual intercourse with the intention of creating a bond of marriage, a method strongly discouraged by the rabbinic sages.

Today only the betrothal ceremony involving the object of value (i.e. the equivalent of "with money"), almost always a ring, is practiced, but the others may be fallen back upon should a *halachic* dispute occur.

Engagement for marriage was generally brought about by a third person, often a professional match-maker ("*shadchan*"). The process is called Shidduchim (Hebrew: matches). The shadchan received a "brokerage-fee" fixed by law or agreed upon by custom, as a rule a small percentage of the dowry. It was paid by either of the parties, or each paid one-half, at the betrothal or after the wedding. The rabbi, as a person enjoying special confidence, was also often employed as intermediary. Although the marriage preliminaries were the concern of the parents, their children were not forced into marriage over their objections.

## Marriage ceremony

The marriage ceremony is based on the rules for transfer of property or of rights in antiquity. In marriage, the woman accepts a ring (or something of value) from the man, accepting the terms of the marriage. This is called betrothal, or *kiddushin or erusin*. A prenuptial agreement (*ketubah*) is read publicly. Witnesses are required for both the signing of the ketubah and the ceremonies.

At the giving of the ring the groom makes a declaration "You are consecrated to me, through this ring, according to the religion of Moses and Israel." Traditionally there is no verbal response on the part of the bride. She accepts the ring on her finger, and closes her hand, signifying acceptance.

Finally the couple are joined in matrimony under the chuppah, in the ceremony of Nissuin, symbolizing their setting up house together. Very often the chuppah is made of an outstretched tallit (Jewish prayer shawl), but it can be any sort of canopy.

The ceremony reaches its climax with both the bride and groom drinking wine. The groom then steps on the wine glass to break it. The origin of this custom is shrouded in history, and various understandings of this custom exist:

- The oldest source seems to be from the Babylonian Talmud, tractate Berakhot 31a; it has a story about the wedding of Rav Ashi's son. When the celebrants began to get carried away, Rav Ashi brought out and broke a crystal glass in front of them. The interpretation by the Tosafot (early medieval Talmudic commentators) is that even during moments of great celebration, one must maintain proper decorum. It may be related to the belief that it is best to temper one's joy, in order to avert inviting bad fortune.
- The breaking of the glass represents the Jewish community's continuing sorrow of the destruction of the Temple in Jerusalem; no celebration is totally complete without the Temple.
- Among Kabbalists (adherents of Jewish mysticism), this custom is said to be a reminder of the broken fragments of Creation, and our need to engage in Tikkun Olam, the repairing of the world on a spiritual level.

**Reform and Conservative adaptations**

Conservative and Reform Jews however, create new minhagim (customs) in the wedding ceremony. Today most non-traditional Jewish women respond by giving a ring to the groom, and recite an appropriate passage, such as the famous verse from the Song of Songs, Ani l'dodi v'dodi Li ("I am for my beloved, and my beloved is for me", Song of Songs 6:3).

## The Ketubah

The ketubah lays out rights of the wife (to monetary payments upon termination of the marriage by death or divorce), and obligations of the husband (providing food, shelter, clothing, and sexual satisfaction to the wife). Due to its overriding importance, it was not written in the Hebrew language, but in Aramaic, the lingua franca of Jews at the time the first Ketubot became standardized.

Orthodox Judaism uses a traditional ketubah based on the forms that have evolved and standardized over the past millennium. There are minor variations between Orthodox groups, but none of major legal or theological difference. While Jews today no longer speak Aramaic, Orthodox ketubot are still written in this tongue. Nowadays many Orthodox ketubot also have English translations.

**Conservative, Reform and Reconstructionist changes**

Conservative Jews use a traditional ketubah, but have incorporated two changes. Aramaic ketubot are still used, but since Hebrew has been reborn as a living language, an official Hebrew version of the Ketubah is now sometimes used. A second change is that a new paragraph is allowed as an option; this paragraph includes a directive that if the couple ever gets a civil (non-religious) divorce, they must go to a *Bet Din* (rabbinical court) and follow its directives, which tells the husband that he must give his wife a *get*, a Jewish divorce.

The Reform and Reconstructionist movements use both more equalized versions of the ketubah, and also use documents that are essentially not a ketubah at all, but rather a new form of wedding celebration document.

## Chuppah

*Chuppah* (also spelled *huppa*, *huppa*, *chupah*, or *chuppa* - plural *chuppot*) is a canopy traditionally used in Jewish weddings. It consists of an embroidered cloth -- sometimes a tallit ("prayershawl") is used -- stretched or supported over four poles, and is often carried by attendants to the location where the ceremony will take place. It is meant to symbolize the  which the couple will build together.

A traditional *Chuppah*, especially within Orthodox Judaism, recommends that there be open sky exactly above the Chuppah. If the wedding ceremony is held indoors in a hall, sometimes a special opening is built to be opened during the ceremony. Many Hasidim prefer to conduct the entire ceremony outdoors.

The word *chuppah* originally appears in the Hebrew Bible (Joel 2:16; Psalms 19:6). The chuppah represents a Jewish  symbolized by the cloth canopy and the four poles. Just as a chuppah is open on all four sides, so was the tent of Abraham open for hospitality. Thus, the

*Chuppah* represents hospitality to one's guests. This "" is also initially devoid of furniture as a reminder that the basis of a Jewish  is the people within it, not the possessions.

Historically, in Talmudic times, Jewish weddings in the past were comprised of two separate parts. The first of which was the betrothal ceremony. The second part was the actual wedding ceremony. These two ceremonies usually took place about a year apart. The bride lived with her parents until the actual marriage ceremony, which would take place in a room or tent that the groom had set up for her. Later in history, the two ceremonies were combined and the marriage ceremony started to be performed publicly. At this new ceremony, the chuppah, or the portable marriage canopy, was included as a symbol of the chamber in which the marriage originally took place.

## Ritual purity in family life

The Laws of "Family Purity" (*taharas hamishpacha*) have always been a pre-requisite of the Jewish marriage. This requires a knowledge of the menstrual Niddah laws which all Jewish brides and grooms have been required to study and practice.

## Controversy over Intermarriage

The Jewish concept of marriage is based on kiddushin (sanctification). The wife and husband are publicly sanctified to each other in an exclusive relationship. The rules regarding such sanctification, by definition, are for a relationship between the Jews. The Jewish declaration of marriage includes the phrase that the marriage is being carried out by the laws of Moses and Israel; such a declaration has no meaning for a marriage ceremony between a Jew and a gentile. If any such marriage is carried out Jews are aware of the civil legitimacy of such a ceremony, but accord it no religious legitimacy.

#### Civil versus religious marriages, and inter-faith marriages

There is an ongoing debate about inter-faith marriage in especially the Jewish community. Orthodoxy argues from the biblical prohibition on the ancient Israelites against permitting their children to marry the children of gentiles (Deuteronomy 7:3); Moses warns that on transgression, their children will follow other gods, and they themselves will consequently be destroyed. Some traditionalists speak metaphorically of intermarriage in the modern era as a "Silent Holocaust." Modernists see inter-faith marriages as a contribution to a multicultural society that enriches lives. Similar debates occur in other communities, for instance among the Roma people.

In the past, intermarriages were extremely rare. Over the last century the rate of intermarriage in the USA in particular has skyrocketed; reasons suggested are that the Jew has a much larger chance of meeting a non-Jewish partner, or that many Jews in the USA are being raised without a religious, observant upbringing, and without any detailed formal Jewish education.

All branches of Orthodox Judaism, both Haredi and non-Haredi, refuse to accept any validity of intermarriages. Reform Judaism and Reconstructionist Judaism do not accept the Halakha (Rabbinical Jewish law) as normative, so technically they do not have firm rules against it. Therefore, under certain circumstances that must be discussed with the rabbi

beforehand, many Reform and Reconstructionist rabbis will officiate at a marriage between a Jew and a gentile, as long as the couple agrees to certain conditions. These conditions usually state that the couple must raise the children as Jewish and provide them with some sort of formal Jewish education. However some Reform and Reconstrictionist Jews view intermarriage as a threat to the unity and survival of the Jewish people, and many still discourage it.

There is a difference between a religious Jewish marriage and the secular marriage. In the United States (and many other countries), when a rabbi officiates at a wedding, it is de facto a legal wedding by the law of the United States, as well; therefore, a rabbi cannot officiate for you without a civil license. This is the secular (civil) marriage. However, Kiddushin is a ceremony that can only take place between two Jews. Many rabbis will not officiate at a wedding between a Jew and a non-Jew because it is outside the realm of Jewish law and custom.

Jewish educators note that the vast majority of American Jews receive no Jewish education whatsoever after age 13, and have no substantial understanding of Judaism's theological, philosophical, and ethical teachings. Some hold, therefore, that much intermarriage today, is thus not a deliberate rejection of Judaism, but a choice to marry a person that one has happened to meet.

## Divorce

Halakha (Jewish law) allows for divorce. The document of divorce is termed a get. The final divorce ceremony involves the husband giving the *get* document into the hand of the wife or her agent, but the wife may sue in rabbinical court to initiate the divorce. If a man refuses to grant his wife a divorce, she assumes the status of an *agunah* (literally, "chained" or "anchored" wife); she is unable to remarry religiously until the divorce is granted. A similar but rarer situation, in which the wife refuses to accept a *get*, similarly prevents the husband from remarrying, but there are some subtle differences between these scenarios.

### Orthodox, Conservative, and Reform changes

Conservative Judaism follows most of the laws and traditions regarding marriage and divorce as is found in Orthodox Judaism. One difference is that the Conservative movement allows certain changes to be made in the Ketubah (wedding document) to make it egalitarian. Often a clause is added to prevent any possibility of the woman ever becoming *agunah* (called "the Lieberman clause").

Most Orthodox Jews hold that this modification is a violation of Jewish law, and this have devised a separate prenuptial agreement external to the ketubah which has a similar effect - this agreement states that if the husband refuses to grant the get, he will be required to pay an enormous ongoing fee until he grants the get. This agreement is done in such a way that the husband, upon granting the get, will not be considered to have do so under duress (which would invalidate the get), but instead he has a free-will choice to either grant the get or keep paying money (but the fee is usually large enough that he effectively has no choice but to grant the get, unless he wishes to go bankrupt). In addition, this agreement is considered a legal contract by civil courts, so that if the husband refuses to pay the money or grant the get, and the rabbinical courts are unable to enforce the agreement, the civil courts can enforce it.

In a recent development the Rabbinical Assembly, the international assembly of Conservative rabbis, has also promoted the use of a separate prenuptuial agreement, to be used in place of the Lieberman clause. This is not because they have concerns about its legitimacy, but rather about its effectiveness.

Reform Jews have traditionally not used a Ketubah at their weddings. They instead usually use a short wedding certificate. They generally do not issue Jewish divorces, seeing a civil divorce as both necessary and sufficient. In recent years those in the traditional wing of Reform have begun using egalitarian forms of the ketubah. Conservative and Orthodox Judaism do not recognize civil law as overriding religious law, and thus do not view a civil divorce as sufficient. Thus, a man or woman may be considered divorced by the Reform Jewish community, but still married by the Orthodox or Conservative community.

## Marriage in Israel

As civil marriage does not exist in Israel, the only institutionalized form of marriage in Israel is the religious one, i.e. a marriage conducted by a cleric. In specific, marriage of Israeli Jews must be conducted according to Orthodox Jewish halakha. This implies that people who cannot get married according to Jewish law (e.g. a kohen and a divorcée) cannot have their union sanctioned. This has led for calls, mostly from the secular segment of the Israeli public, for the institution of civil marriage.

Many secular Israelis travel abroad to have civil marriages, either because they do not believe in the Orthodox view of Judaism or because their union cannot be sanctioned by *halakha*. These marriages are legally binding in Israel, though not recognized by the rabbinate as Jewish.

## See also

**Judaism's view**

Role of women in Judaism
Negiah (guidelines for physical contact)
Niddah (menstruation laws)
Rebbetzin (rabbi's wife)
Shidduch (finding a marriage partner)
Tzeniut (modest behavior)
Yichud (prohibitions of secluding oneself with a stranger)
Rebbetzin (rabbi's wife)

**Non-Jewish views**

- Religious aspects of marriage
- Buddhist view of marriage
- Christian views of marriage
- Islamic marital jurisprudence
- Hindu view of marriage

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# Shidduch

***Shidduch*** (or ***shiduch***) (Hebrew: éÙÓÕÚ, pl. ***shid[d]uchim*** éÙÓÕÛÙÝ) means a "[a] match" between a man and a woman, as well as the system of introducing eligible and marriageable singles to each other in Orthodox Jewish communities.

## The practice

In many groups belonging to Orthodox Judaism, dating between the sexes is limited to the search of a partner for marriage, and only follows a period during which both sides (usually the parents, close relatives or friends of the persons involved) make inquiries on the prospective partner, e.g. on his/her character and level of religious observance.

A *shidduch* is often begun by a suggestion from close family members, friends or by people (men and women) who have made this process their hobby or even their vocation (a **shadchan**). A professional *shadchan* often gets a fee for his/her services. There are variations between communities concerning the agreements between the families of the prospective partners on the couple's future.

After the match has been proposed, the prospective partners see each other a number of times to discover whether they get along. It depends on the community practice how many times a couple meets before a decision has to be made whether to get engaged or not.

Positive aspects are that the practice complies with Judaism's outlook on "proper behaviour" between men and women and is intended to prevent promiscuity. It also benefits members of smaller communities who would otherwise have more difficulty to get in touch with potential marriage candidates.

Negative aspects are the disadvantages to young people with a medical history or active disease, people from broken s, orphans and people who have been out of touch with Judaism for a period of their lives. Often the disadvantaged end up being matched with people with other disadvantages.

## Backgrounds

The Talmud (tractate Kiddushin 41a) states that a man may not marry a woman until having seen her first. This edict is based on the Torah statement: "Love your neighbour (re'acha) like yourself" (Leviticus 19:18), where the word "neighbour" can be interpreted as "spouse". In other words, a marriage that is arranged so completely that the prospective couple has not even seen each other is strongly discouraged, as it is likely to be uncomfortable for the couple, though in no way doomed to be without love, for that is dependent upon the grace of G-d.

The etymology of the words "shidduch" and "shadchan" is dubious. The Medieval Rabbi Nissim of Gerona (commonly called Ran) traces it back to the Aramaic word for "calm" (cf. Targum to Judges 5:31), and elaborates that the main purpose of the *shidduch* process is for young people to "*settle down*" into marriage (Commentary of the *Ran* to Talmud, Shabbat 10a).

## The *Shidduch* in Culture

In Fiddler on the Roof, Tevye the Milkman's daughters have trouble finding a suitable match. The depiction of their matchmaking as conducted by an old widow named Yente is somewhat on the satirical side.

## *Shidduchim* in history

The first recorded *shidduch* was the match that Abraham's servant Eliezer made for his master's son Isaac (Genesis ch. 24). Although his master had given him instructions, he was at the liberty to choose Rebekah. Yet, Isaac gained his own impression of her before agreeing to marry her (Rashi, commentary to Genesis 24:67).

When Abraham's servant Eliezer proposes to take Rebecca back to Canaan to marry Isaac, he is told by Rebecca's family: "Let us ask the maiden." That is taken as an instruction for Jewish parents to weigh their child's opinion in the balance during an arranged marriage, but this does necessarily mean Rebecca had the final say (veto) regarding her arranged marriage, because the final say always belongs to G-d (just look at Israel & Leah). Beyond this, most parents obviously want what is best for their children and wouldn't even think of marrying them to anyone they would not like, so most worries about arranged marriages are simply from "cold feet" anxiety and could happen to anyone planning to get married.

A number of famous rabbis in history have involved themselves in the matchmaking process. One of the most prominent ones was Rabbi Yaakov Moelin (Germany, 1355-1427).

## *Shidduchim* and hereditary disease

Considering the prevalence of a number of genetic diseases in both the Ashkenazi and Sephardi communities, several organisations (most notably Dor Yeshorim) routinely screen large groups of young people anonymously, only handing them a telephone number and a PIN. When a shidduch is suggested, the candidates can phone the organisation, enter both their PINs, and find out whether their union would result in critically disabled children. Although occasionally receiving criticism, the construction has led to a sharp decline in children suffering (and dying) from Tay-Sachs disease.

## Criticism

The process of *shidduchim* is the subject of some criticism, mainly for being "unromantic" and too closely resembling the practice of arranged marriages. Shidduchim have also proven traumatic for some people with disadvantages (as mentioned above). Yet it appears to be the only viable solution within the Orthodox community for enabling an Orthodox couple to meet and hopefully marry, while adhering to the halakhic strictures of Tzeniut, which tend to limit male-female interaction.

## See also

- Jewish view of marriage

## Books


- Shani Stein. "The Survival Guide to Shidduchim". New York, NY: Feldheim publishers, 1997. ISBN 1568711328.


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# Affinity (canon law)

In canon law, **affinity** is a relationship arising from the sexual intercourse of a man and a woman, sufficient for the generation of children, whereby the man becomes related to the woman's blood-relatives and the woman to the man's.

If this intercourse is between husband and wife, this relationship extends to the fourth degree of consanguinity, and the degree of affinity coincides with that of blood relationship.

Today affinity does not beget affinity. Therefore the relatives of the man do not become relatives of the woman's relatives, neither do those of the woman become relatives of the man's relatives.

Even if the intercourse were the result of force or committed in ignorance, e.g. in drunkenness, the juridical effect would follow.

## Impediment of marriage

If the intercourse is licit, it is a diriment impediment of marriage in the collateral line of the fourth degree, as also in the direct line. If the intercourse is illicit or out of marriage, the impediment today is limited to the second degree.

The Council of Trent makes no distinction with regard to the extent in either line. Though the Church has no jurisdiction over the not-baptized, yet it considers an affinity arising before baptism as a diriment impediment.

## Earlier law

### Mosaic law

The regulations of the Mosaic law, based on considerations of relationship, are contained in Leviticus 28. The design of the legislator was apparently to give an exhaustive list of prohibitions; he not only gives examples of degrees of relationship, but he specifies the prohibitions which are strictly parallel to each other, e.g. son's daughter and daughter's daughter, wife's son's daughter and wife's daughter's daughter, whereas had he wished to exhibit the prohibited degree, one of these instances would have been sufficient. He prohibits marriage to a brother's widow, but not to a deceased wife's sister. Yet he requires a brother to marry his brother's widow in case the latter died without issue; and he cautions the man not to hold intercourse with his wife's sister while the wife is living.

**Roman law**

The Roman law considered the intercourse of marriage to be a bar to marriage only with the kindred in the direct line.

**Early Christian law**

The Christian emperors extended it to the first degree of collateral affinity. The ecclesiastical law extended the juridical effect also to illicit intercourse. In the Council of Elvira (c. 300), the only recognized prohibition is the marriage of a widower with his deceased wife's sister. The prohibition became slowly more extensive till, in 1059, the eleventh canon of the Council of Rome recognizes the impediment of affinity as well as of consanguinity to extend to the seventh degree. This probably arose from the need of mingling the various barbarian races through marriage, an end that was effected by the extension of prohibitions of marriage between persons related. Innocent III in the Fourth Council of the Lateran (1215) limited both affinity and consanguinity to the fourth degree. The Council of Trent (Sess. XXIV, c. iv, De Ref.) limited the juridical effect of the extra-matrimonial intercourse to the second degree of affinity.

## Reasoning

The motive for the impediment of affinity is akin to, though not as strong as, that of consanguinity; there arises from the partners' carnal intercourse a nearness and natural intimacy with the blood-relatives of the other side. The degrees of affinity are determined by the same rule as the degree of blood-relationship.

Before the Fourth Council of Lateran two other kinds of affinity were recognized as an impediment to marriage. If a man then married a widow, those who were akin to her by the previous marriage were also akin to the present husband. Moreover, if the first husband of the widow had been a widower, the blood relatives of his first wife were akin to the first husband, were also akin to the new wife, and to the last husband.

**Example**

We give an example: Titius contracted and consummated marriage with Bertha. The blood-relatives of Bertha were akin to Titius. Bertha dies. Titius contracts and consummates marriage with Sarah. The blood-relatives of Bertha, akin to Titius by the first kind, became akin to Sarah by the second kind of affinity. Titius dies and Sarah contracts and consummates marriage with Robert. The blood-relatives of Bertha, akin by second kind to Sarah, become akin by the third kind of affinity to Robert.

## Affinity no longer begets affinity

Affinity also, in the ancient law, arose between the children of a woman from a deceased husband and the children of her husband from a deceased wife. Hence a father and a son could not marry a mother and a daughter. Affinity begot affinity. But the Fourth Council of Lateran took away all but the first kind of affinity; hence the axiom that "affinity does not beget affinity".

There was some really groundless discussion in the eighteenth century as to whether a step-father could marry the widow of his deceased stepson; but it was authoritatively

decided, as Benedict XIV states (De Syn. Dioec., IX, xii) that there was no impediment to their marriage, it having been done away with by the Fourth Council of Lateran.

The impediment to marriage from affinity arises from ecclesiastical law. This is clearly recognized today by theologians with regard to collateral affinity. The Church grants dispensation in all the degrees of this affinity. In regard to affinity in the direct line, there was a serious discussion whether in the first degree it arose from a natural, Divine, or ecclesiastical law; by what law was a stepfather forbidden to marry his stepdaughter? The Church refrains from granting the dispensation, but does not disclaim the right to do so. Indeed, a decree of the Holy Office (February 20, 1888) implies that this affinity arises from ecclesiastical law: "The Holy Father permits bishops to dispense from all public impediments diriment of marriage derived from the ecclesiastical law, except from the order of the priesthood, and affinity, in the direct line, arising from lawful intercourse." Craisson states (Man. Jur. Canon, Lib. II, De affin., n. 4285) that "Collator Andegavensis" quotes (394) Sanchez and Pontius as asserting that "the Pope dispenses converted infidels married within this first degree of affinity, if they had contracted marriage in accord with the law of their country." This supposes that this affinity in the first degree of the direct line is not an impediment of the natural or Divine law. An additional argument may be drawn from the dispensation which the Church grants in this case where there has been occult unlawful intercourse. Any repugnance of nature would hold then, as where the intercourse proceeded from marriage.

If a married person should have intercourse with the marriage-partner's blood-relative of the second degree, in the direct or collateral line, a penalty is placed upon the one so sinning of forfeiting the right to ask for marital intercourse from the marriage-partner, though the innocent party does not forfeit the right to claim it. If the wrong had been done through fear, the common teaching is that the penalty is not incurred, and this is also probably so if done without knowledge of the penalty. If incurred, a dispensation from the penalty may be obtained from the bishop. The affinity would become more complicated, and add new bars to marriage, if the person had intercourse with several persons of varying degrees of affinity. By the Roman law, the affinity ceased at the death of the one from whom it originated. Thus when a remarried father died, his second wife was no longer akin to the children of his former wife. By canon law a marriage not consummated does not beget affinity. By a marriage null through a diriment impediment, the affinity probably does not extend beyond the second degree. By the French code the affinity in the direct line, and in the first degree of the collateral line, is a bar to marriage, though the privilege was given to the king to dispense in the second case.

Until the passage of the Deceased Wife's Sister's Marriage Act 1907, British marriage law forbade the marriage of a man with his deceased wife's sister, and a marriage of this kind performed in the colonies of the British Empire, where it might be allowed, was not held as valid in Great Britain. In the session of the British Parliament in 1906, a strong effort was made to enact a law to recognize as valid, in Great Britain, such a marriage, if the colonial law recognized its validity where contracted.

In Virginia this marriage is null, but it is generally recognized in the other States of the Union.

The Greek Church adheres to the law as laid down in Leviticus, xviii, 8, 14, 16, 18; xx, 11, 12, 14, 19, 21. Yet the Greek patriarchs and bishops grant dispensations from some of the

affinities therein mentioned. Nestorians allow affinity to beget affinity very extensively. Armenians extend the affinity to the fourth degree. The United Orientals approach the Catholic regulations.

*This article incorporates text from the public domain* Catholic Encyclopedia.

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# Interreligious marriage

**Interreligious marriage** is marriage (either religious or civil) between partners professing different religions. Some religions prohibit interreligious marriage, while other religions allow it.

## Reasons for Prohibition

Most religions prohibit interreligious marriage. Such prohibitions have a number of reasons:

- Many religions view their rules on marriage as commandments from God.
- Some religions view themselves as a priestly people, with a specific mission to carry out.
- Many religions allow their adherents to marry someone from outside of their faith if the partner converts.
- Many people believe that introducing two contradictory belief systems into a marriage is grounds for marital strife, and increases the rate of divorce.
- Many people believe that having parents of two opposing religions causes psychological stress on the children in such a marriage, as they often are effectively forced to choose one parent over another.
- Religious intolerance. A person professing a different faith is considered inferior and not worth marrying.
- The possibility of temptation to "wrong" practices by the "outsider" spouse, as well as the possibility of the children groing up in the "other" faith, or torn between two faiths.
- Some religions, such as the Druze religion, are closed communities and do not accept new members, whether through marriage or through conversion.

When a man and a woman professing different religions want to marry, they seldom can do so without disobeying both of these religions. They have then the following possibilities, apart from abandoning the idea:

- Concubinage
- Civil marriage
- In some cases, one of the two religions does allow interreligious marriage. In this case, a wedding can be held according to the ritual of that religion, and only one of the partners breaks the law of his or her religion.
- One of the partners can convert to the other partner's faith.

## Views of religions on interreligious marriage

**Judaism**

Orthodox Judaism strictly forbids interreligious marriage as well as any sexual intercourse with a member of a different faith. Intermarriage is seen as a deliberate rejection of Judaism, and an intermarried person is effectively cut off from most of the Orthodox community. However, some Chabad Lubavitch and Modern Orthodox Jews do reach out to intermarried Jews

Reform Judaism and Reconstructionist Judaism (known internationally as Progressive Judaism) discourage intermarriage, but, since they do not view halacha as binding, have no mechanism for legal prohibition of the practice in the manner of the Conservative and Orthodox movements. Progressive rabbinical associations have no blanket prohibition on their members officiating at intermarriages. As a result, some Progressive Rabbis do perform such weddings without fear of the sanction faced by their Conservative counterparts. Intermarried Progressive Jews are encouraged to raise their children in the Jewish faith, and to become part of the local Jewish community, even if the Gentile partner does not convert to Judaism. Gentile spouses of Jews are welcome in Progressive synagogues as long as they do not proselytise.

In addition to being prohibited by Jewish law and custom, intermarriage is often criticised by rabbis and other community leaders as demographically harming the Jewish people, since relatively few children of mixed marriages are raised as Jews. In the U.S. the Jewish community has decreased dramatically due to high rates of intermarriage, low rates of Jewish education and the late ages of marriage. This last trend leads to later ages of childbirth and fewer children being born. For every 20 Jews, there are now only 17 Jewish children. On this topic Elliot N. Dorff writes:

> [There is now] a major demographic crisis for the Jewish community. Nothing less than the future of the Jewish community and of Judaism depends upon fertile Jews having three or four children per couple. We as a people are in deep demographic trouble. We lost one-third of our numbers during the Holocaust....The currant Jewish reproductive rate among American Jews between 1.6 and 1.7. That statistic means we are killing ourselves off as a people....This social imperative has made propagation arguably the most important mitzvah of our time....To refuse to try to have them, or to plan to have only one or two is to refuse to accept one of God's great gifts. It is also to renege on the duty we all have to create the next generation. . . "
>
> *This is My Friend, This is My Beloved*

Conservative Judaism rejects intermarriages as being a violation of halakha, and as causing severe demographic harm to the Jewish people. Conservative rabbis are not allowed to perform intermarriages. However, the Leadership Council of Conservative Judaism has a more nuanced understanding of this issue than does Orthodoxy. The Conservative movement has stated:

> In the past, intermarriage...was viewed as an act of rebellion, a rejection of Judaism. Jews who intermarried were essentially excommunicated. But now, intermarriage is often the result of living in an open society....If our children end up marrying non-Jews, we should not reject them. We should continue to give our love and by that retain a measure of

> influence in their lives, Jewishly and otherwise. Life consists of constant growth and our adult children may yet reach a stage when Judaism has new meaning for them. However, the marriage between a Jew and non-Jew is not a celebration for the Jewish community. We therefore reach out to the couple with the hope that the non-Jewish partner will move closer to Judaism and ultimately choose to convert. Since we know that over 70 percent of children of intermarried couples are not being raised as Jews...we want to encourage the Jewish partner to maintain his/her Jewish identity, and raise their children as Jews.
> *Leadership Council of Conservative Judaism, Statement on Intermarriage. Adopted on March 7, 1995*

Jewish law prohibits conversion to Judaism merely for the purpose of marriage, but, outside of Orthodoxy, people who express a sincere interest in Judaism that was sparked by a desire to marry Jews are generally welcomed as proselytes.

**Samaritanism**

Samaritan men are allowed to marry women outside their community, on the condition that the wife accept the Samaritans' practices. This lies short of conversion and can qualify as interreligious marriage. The decision to allow this kind of marriage has been taken in modern times to keep the Samaritan community from dying out of genetic disease.

**Christianity**

Many Christians believe that anyone has the freedom to choose her or his partner for life, and that love has no boundaries. This attitude is found most often among those who may be identified as "nominal" Christians.

Some Christian denominations forbid interreligious marriage.

The Church of Jesus Christ of Latter-day Saints, sometimes referred to as the "Mormon" church, does not forbid interreligious marriage, but such marriages cannot be performed in special buildings called Temples, where the faithful believe they can be sealed, or married for not only their lifetimes but for time and all eternity. Temples, once dedicated, are open to only faithful members of the Church. Thus interreligious marriages are seen as lasting only the duration of the couple's mortal life, rather than eternity. Non-Mormon partners have a relatively high rate of conversion to Mormonism. It is believed that to receive eternal life the children of god need to be married for all eternity.

**Bahá'í Faith**

According to the Bahá'í Faith, all religions are inspired by God, therefore interreligious marriage is allowed. In that case, the Bahá'í ceremony should be performed, and the non-Bahá'í rite or ceremony can also be performed. If it is the case that both ceremonies are performed, the non-Bahá'í ceremony should not invalidate the Bahá'í ceremony and it should be made clear to all that the Bahá'í partner is a Bahá'í and is not accepting the religion of the other partner by going through with the ceremony. The Bahá'í partner should also abstain from undertaking any vows or statements that commit the Bahá'í to any declaration of faith in another religion or that are contrary to the principles of the Bahá'í Faith. The two ceremonies should happen on the same day, but the order is not important. The Bahá'í ceremony may be performed in the place of worship of the other religion provided that it is given equal respect to that of the non-Bahá'í ceremony and is clearly distinct from the non-Bahá'í ceremony.

**Hinduism**

Hinduism permits both inter-religious marriages, although inter-caste marriages are often frowned upon, due to the caste system, which has evolved differently from Hinduism. It does allow Hindus to marry members of different faiths, e.g., Jains, and there are numerous laws in the Indian legal system, concerning inter-faith marriage. Examples of such marriages occasionally appear in Kipling's stories.

**Islam**

Islam permits certain forms of interreligious marriages. Only a man may marry a non-Muslim, and only if she is Christian, Jewish or other dhimmi. The wife need not adopt any Muslim customs, and the husband is not allowed to keep her from going to church or synagogue. One of Muhammad's wives was Christian Copt (Maria al-Qibtiyya) and another was Jewish (Safiyya bint Huyayy). Muslim women are not allowed to marry non-Muslims under any circumstances. The child of a Muslim man is automatically also a Muslim.

## Interreligious marriages in the Bible

Even though Orthodox Judaism does not allow intermarriages, the Bible mentions a number of these among the Hebrews.

The marriages of the patriarchs cannot be considered interreligious as there were no Hebrew women to marry. It is true that even for the first Jews it was considered proper to marry relatives, and the Bible disapproves of Ismael and Judah, who married local maids instead. However, this was most probably because they endangered the survival of the tribe and not because they mixed with pagans.

The first actually interreligious marriage mentioned is that of Moses. Generations later, the sons of Naomi married Ruth the Moabite and her sister. It is unclear whether they converted to the pagan Moabite religion. Ruth, on the other hand, had already converted to Judaism before she married Boaz.

The Biblical character most notorious for interreligious marriages was perhaps king Solomon. Many of his 700 wives were non-Hebrew and not only continued their pagan practices, but also tempted Solomon to participate therein.

Later on, in Babylonian captivity many members of aristocratic Hebrew families married local women. After some of these returned to their land, Ezra condemned these intermarriages and attempted to force such families to divorce. It is not clear whether he succeeded, however, many scholars agree that it was those husbands that wrote or edited the Book of Ruth.

Paul of Tarsus is often interpreted as forbidding the interreligious marriage of Christians in the sixth chapter of 2 Corinthians.

## Famous interreligious marriages

Notably, in delineating Jesus Christ's genealogy from a Jewish perspective, the Gospel of Matthew mentions a number of interreligious marriages in his lineage: those of Judah and Tamar, and of Ruth and Boaz, mentioned above, as well as Rahab, the prostitute of Jerich who aided the Israelites in taking that city, with the Israelite prince Salmon.

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# Same-sex marriage

**Same-sex marriage** is marriage between two people who are of the same sex (i.e., man & man, woman & woman). Other terms includes both the inclusive "civil marriage", "gender-neutral marriage", and "equal marriage"; and the exclusive "gay marriage", "homosexual marriage", "same-gender marriage", "lesbian marriage".

The term "civil marriage" is used when the goal is to communicate the secular nature of the same-sex marriage movement.

In the late 1990s and early 2000s, opposing efforts to legalize or ban same-sex civil marriage made it a topic of debate all over the world. At present, same-sex marriages are recognized in the Netherlands, Belgium, Spain and Canada, and the U.S. state of Massachusetts.

On 1 December, 2005, South Africa's Constitutional Court extended marriage to include same-sex couples which will go into effect by December 2006.

Civil unions, domestic partnerships, and other legal recognitions of same-sex couples which offer varying amounts of benefits attached to marriage are available in: Andorra, Argentina, Belgium, Brazil, Croatia, Czech Republic, Denmark, Finland, France, Germany, Iceland, Israel, Luxembourg, Netherlands, New Zealand, Norway, Portugal, Slovenia, Sweden, Switzerland, the United Kingdom, the Australian Capital Territory and the states of New South Wales, Queensland, Tasmania, and Western Australia, and the U.S. states of California, Connecticut, Hawaii, Maine, New Jersey, Vermont, and Washington, D.C..

## Debates over terminology

Many proponents of same-sex marriage use the term "equal marriage", but the term "equal marriage" has long been used by feminists to describe any marriage, regardless of the sex of the partners, in which the partners have equal status within the marriage. Some argue that the correct term is simply "marriage" since that is how opposite-sex marriage is presented. Opponents argue that equating same-sex and opposite-sex marriage changes the meaning of marriage and its traditions. Some opponents use the term "homosexual marriage", and surveys have suggested that the word "homosexual" is more stigmatizing than the word "gay". Some publications that oppose same-sex marriage put the word

"marriage" in quotes when referring to it. Notable publications that practice this are *The Washington Times* and *LifeSite*. Cliff Kincaid, a writer for the conservative-based media watchdog group Accuracy in Media, agrees with this method arguing that "marriage" is a word that same-sex couples merely want to apply to themselves, but have no legal ability to do so in most states. Gay rights supporters argue that it is editorializing and implying inferiority, and point out that it is used when referring to same-sex marriages in countries where it is legal.

Some have suggested abolishing the word "marriage" (or reserving it to a religious context) and referring to the civil and legal aspects of all marriages as civil unions. Harvard law professor Alan Dershowitz, for instance, wrote in a 2003 editorial in the Los Angeles Times that such an arrangement would "strengthen the wall of separation between church and state by placing a sacred institution entirely in the hands of the church while placing a secular institution under state control". Conservative critics like *National Review's* Jennifer Morse contend that the conflation of marriage with contractual agreements is itself a threat to marriage that "has undermined more heterosexual marriages than anything, with the possible exception of adultery".

The terms "gay marriage", "straight marriage", and all others implying sexual orientation, although popular with the media, are viewed by some as inaccurate. They claim that sexual orientation has rarely been a legal or religious qualification for marriage (a gay man could still marry a woman). Rather, the relevant qualification is the characteristic sexes of the parties to the marriage.

## History of same-sex unions

Although popular demand for state-recognized same-sex marriage is a relatively new phenomenon in modern times, various types of same-sex unions have existed in earlier cultures. These have ranged from informal, unsanctioned relationships to highly ritualized unions. The widespread practice of same-sex love in antiquity often took the form of formal pairings of men with youths, which had many of the attributes of marriage but were limited in duration.

### Asia

Same-gender romantic love or sexual desire has been recorded since ancient times in the entirety of the continent of Asia, right from the Middle East to South Asia to East Asia. Such desire often took the form of same-sex unions, usually between men, and often included some difference in age. There is far less information available on relationships among women in ancient times.

In China, in the southern province of Fujian where male love was especially cultivated, men would marry youths in elaborate ceremonies. The marriages would last a number of years, at the end of which the elder partner would help the younger find a (female) wife and settle down to raise a family. Generally, this practice - though unusual even in China - was reflective of the value Chinese culture placed on the reciprocal relationship between benevolent elders teaching and guiding the obedient younger members of society

**Classical Europe**

There has been a long history of same-sex unions in the Western world. That many early Western societies integrated, and even celebrated, same-sex relationships is well-established. Evidence of same-sex marriage in antiquity is plentiful. The practice was outlawed in 342 CE, though it is believed to have continued until the late Middle Ages.[1][2][3]

In Hellenic Greece, the common pederastic relationships between Greek men (*erastes*) and youths (*eromenos*) who had come of age were, it has been argued, analogous to marriage in several aspects. The age of the youth was similar to the age at which women married (the mid-teens), and the relationship could only be undertaken with the consent of the father. This consent, just as in the case of a daughter's marriage, was contingent on the suitor's social standing. The relationship, just like a marriage, consisted of very specific social and religious responsibilities and also had a sexual component.

In ancient Rome, the Emperor Nero is reported to have married two other men on different occasions. Other Roman Emperors, including Diocletian, are reported to have done the same.

Increasingly influential Christianity promoted marriage for procreative purposes, combined with the Roman use of sexuality as a form of dominance, as well as a means to conquer a male enemy through rape, have been linked with the increasing intolerance of same-sex relations in Rome.

**Christian Europe**

In medieval Europe, same-sex relations were much less open or accepted than in the classical world. However, much like the courtly love a knight might bear for his lady, deep, passionate friendship between people of the same sex was not only possible but celebrated. The "love" in such relationships has traditionally been assumed to be dispassionate; but modern scholars often question this. As part of the remains of a floor of a Dominican church in Istanbul were found two gravestones marking the resting places of two knights of the royal chamber of Richard II — Sir William Neville and Sir John Clanvowe, who died days apart in October 1391. Each of their shields holds an identical coat of arms both knights' familial arms side-by-side: "impaled," that is to say, like a married couple's. Thus the companionship and formal union associated with marriage are present; the only doubt is whether sex itself was.

**North America**

Same-sex marriage has been documented in many societies that were not subject to Christian influence. In North America, among the Native Americans societies, it has taken the form of Two-Spirit-type relationships, in which some male members of the tribe, from an early age, heed a calling to take on female gender with all its responsibilities. They are prized as wives by the other men in the tribe, who enter into formal marriages with these Two-Spirit men. They are also respected as being especially powerful shamans.

In the United States during the 19th century, there was recognition of the relationship of two women making a long-term commitment to each other and cohabitating, referred to at the time as a Boston marriage; however, the general public at the time likely assumed that sexual activities were not part of the relationship.

**Africa**

In Africa, among the Azande of the Congo, men would marry youths for whom they had to pay a bride-price to the father. These marriages likewise were understood to be of a temporary nature. In Ancient Egypt, Khnumhotep and Niankhkhnum are considered by many to be the first male couple in history. They shared the title of Overseer of the Manicurists in the Palace of King Niussere during the Fifth Dynasty of Egyptian pharaohs, and are listed as "royal confidantes" in their joint tomb.

**Notes**

1. ‘ Bullough, *Sexual Variance,* pp.325-329
2. ‘ P. Brown, *Body and Society,* p.23
3. ‘ Boswell, *Concepts,* pp.156-157
4. ‘ " Canberra may step in on same-sex law" , *The Age*, March 30, 2006.

## Current status of same-sex religious marriage

Most Abrahamic religions disapprove of same-sex marriages. However, some churches and denominations support these unions.

In Canada, the issue of same-sex marriage has split the religious community, with the United Church of Canada, the country's largest Protestant denomination, and some elements of the Anglican Church of Canada being supportive.

In 2002, the Anglican Diocese of New Westminster in British Columbia (which includes Greater Vancouver) began allowing its churches to bless same-sex unions in marriage-like ceremonies. In response, bishops from Africa, Asia and Latin America, representing more than one-third of Anglican Communion members worldwide, cut their relations with the diocese.

Reform Judaism, the largest Jewish religious tradition, permits rabbis to bless same-sex unions within their synagogues, though it does not use the words "wedding" or "marriage" in this context.

On July 4, 2005, the General Synod of the United Church of Christ approved a resolution affirming equal marriage rights regardless of gender. The leadership of this denomination made claims like "the 1.3 million member UCC became the largest Christian denomination to approve marriage equality", despite the Synod's lack of authority to speak for the denomination's largely autonomous congregations. The specifics of the resolution did not change any church's religious marriage policies, but urged UCC congregations to advocate for civil marriage equality. In keeping with the polity of that denomination, doctrinal matters like wedding policies remain under the authority of each local congregation.

Religious same-sex wedding ceremonies are already performed in Unitarian Universalist churches, some Reform and Reconstructionist Jewish synagogues, some Quaker congregations (mostly associated with unprogrammed meetings; see the main article), and by the Metropolitan Community Church.

Several Canadian religious groups joined in an interfaith coalition in support of equal marriage rights, and issued a joint statement.

Jodo Shinshu, the dominant form of Buddhism in Japan (with a significant presence in the United States), states "there is no basic difference between homosexuality and

heterosexuality". In accordance with that principle it offers religious rites for same-sex couples. This tradition of accepting same-sex relationships dates back to ancient Japan with only a brief discontinuance during the early 1900s (when Western nations suggested a proscription).

## Current status of same-sex civil marriage

**Africa**

In December 2005, in the case of *Minister of Affairs v. Fourie*, the Constitutional Court of South Africa ruled unanimously that it was unconstitutional to prevent people of the same-gender from marrying when marriage was permitted for people of opposite gender, and gave Parliament one year to "rework laws allowing same-sex unions". If Parliament does not act, the words "or spouse" will be added to the Marriage Act to allow these unions.

South Africa is in the process of reorganizing certain government departments to support gay marriages. As of July 2005, the Department of Affairs had completed the design and printing of new forms to allow for same-sex couples to apply for immigration and residence benefits. Several same-sex couples are already legally recognized as married, based on the definition of "spouse" in South Africa's Immmigration Act of 2002.

**Asia**

In 2003, the government of the Republic of China, (ROC, aka Taiwan) led by the Presidential office proposed legislation granting marriages to same-sex couples under the Human Rights Basic Law. However, it faced opposition among cabinet members and has been stalled since. Currently ROC does not have any form of same-sex unions.

The National People's Congress, legislature of the People's Republic of China (PRC, aka China), proposed legislation allowing same-sex marriages in 2003. During the course of the debate the proposal failed to garner the 30 votes needed for a placement on the agenda. Same-sex marriage supporters have vowed to keep pressing for its passage in the PRC.

The Communist Party of the Philippines conducted the country's first same-sex marriage in 2005; however it was not recognized by the government. Within the government there has been fierce debate on the issue of same-sex unions. Generally the Communist Party supports legislation allowing such marriages while the Roman Catholic Church opposes it. But since 1991 the Metropolitan Community Church Philippines has been conducting Same Sex Holy Unions in the Philippines

The King of Cambodia, Norodom Sihanouk, announced in 2004 that he supports legislation granting marriages to same-sex couples. He is hugely revered among Cambodians; however since his proclamation there have been no legislative efforts to allow them.

**Europe**

Same-sex civil marriages currently are legally recognized nationwide only in the Netherlands, which was the first country in the world to recognise same-sex marriages on April1, 2001, Belgium and Spain. Belgium extends all the rights of marriage, including adoption (since 20 April 2006), to same-sex couples.

A poll conducted by EOS Gallup Europe in 2003 found that 57 percent of the population in the then 15-member European Union supports same-sex marriage. The support among

the members states who joined in 2004 is much lower (around 28 percent), meaning that 53 percent of citizens in the 25-member EU support legalising same-sex marriage.

In May 2004, the largest opposition party in France, the French Socialist Party, announced its support for same-sex marriage. A 2004 poll by ELLE found that 64% of France supports same-sex marriage and 49% supports adoption by same-sex couples.

After being elected in June 2004, Spanish prime minister Zapatero restated his pre-election pledge to push for legalization of same-sex marriage.On 1 October 2004, the Spanish Government approved a bill to legalize same-sex marriage, including adoption rights. The bill received full parliamentary approval on June 30, 2005 and passed into law on July 2. Polls suggest that 62% to 66% of Spain supports same-sex marriage.

On 18 November 2004 the United Kingdom Parliament passed the Civil Partnership Act, which came into force in December 2005 and allows same-sex couples to register their partnership. The Government stressed during the passage of the Bill that it is *not* same-sex marriage, and some gay activists have criticised the Act for not using the terminology of marriage. However, the rights and duties of partners under this legislation will be almost exactly the same as for married couples. An amendment proposing similar rights for family members living together was rejected. The press is widely referring to these unions as "gay marriage."

In late January 2005, the Swedish government put together a committee of the major political parties to study whether or not the country should allow same-sex marriages. The conclusion of the committee shall be brought to the government no later than March 30, 2007.

In December 2005, the Latvian Parliament passed a constitutional amendment defining marriage as a union between a man and a woman. President Vaira V+7e-Freiberga signed the amendment shortly afterwards, making Latvia the third (after Poland and Lithuania) member state of the European Union to constitutionally define marriage as a union between a man and a woman.

In March 2006, the parliament of the Czech Republic voted to override a presidential veto and allow same-sex partnerships to be recognized by law. The parliament had previously rejected similar legislation four times.

**North America**

### Canada

In Canada between 2003 and 2005, federal court rulings in the provinces of Ontario, British Columbia, Quebec, Manitoba, Nova Scotia, Saskatchewan, Newfoundland and Labrador, New Brunswick as well as the Yukon Territory, found the prohibition of same-sex marriage to be contrary to the Charter of Rights, thus legalizing it in those jurisdictions. On July 20, 2005, the Canadian Parliament passed the Civil Marriage Act defining marriage nationwide as "the lawful union of two persons to the exclusion of all others." Canada is also the only country without a residency requirement for same-sex marriage; consequently, many foreign couples have come to Canada to marry, regardless of whether that marriage will be recognized in their country. In fact, in some cases, a Canadian marriage has provided the basis for a challenge to the laws of another country, with cases in Ireland and Israel.

As of November 11th, 2004 the Canadian federal government's immigration department, the Department of Citizenship and Immigration Canada (CIC), considers same-sex marriages

performed in Canada valid for the purposes of sponsoring a spouse to immigrate. Immigration authorities there had previously considered long-term same-sex relationships to be equivalent to similar heterosexual relationships as grounds for sponsorship.

### United States

In 1972 the United States Supreme Court ruled that the United States Constitution does not require states to issue a marriage license to same-sex couples. Hence, this is an issue left up to each state. Currently in the United States, only Massachusetts recognizes same-sex marriage, Vermont and Connecticut offer civil unions, California, New Jersey, Maine and the District of Columbia grant benefits through domestic partnerships, and Hawaii has reciprocal beneficiary laws.

Nineteen states have constitutional amendments explicitly barring the recognition of same-sex marriage, forty-three states have legal statutes defining marriage to two persons of the opposite-sex. The territory of Puerto Rico ratified a DOMA in 1998.

Congress in 1996 passed the Defense of Marriage Act. (Regarding the name of the act, see below.) The Act is meant to prevent the courts from using the Constitution's Full Faith and Credit Clause to bring same-sex marriage to states that have rejected it by forcing one state to recognize the marriages of another state, although it is debated whether that clause would even have such an effect without the Act.

In 1999, the Vermont Supreme Court decided Baker v. Vermont, ruling that their state legislature must establish identical rights for same-sex couples similar to those of married opposite-sex couples. Legislators elected to create state level civil unions as what they argued was a middle-ground; this was signed into law by then-governor Howard Dean.

The Massachusetts Supreme Judicial Court on November 18, 2003, ruled in the case of Goodridge v. Department of Public Health that denial of marriage licenses to same-sex couples violates the state's Equal Protection Clause. The court stayed its ruling until May 17, 2004. Beginning on that date, hundreds of same-sex couples were legally married in Massachusetts.

### Cherokee

The Native American Cherokee Nation in 2004 issued a moratorium on same-sex marriages while they consider their validity after a lesbian couple applied for a marriage. Due to their tribal sovereignty theoretically if they allowed them the government would have to recognize it. The Tribal Council unanimously approved a Constitutional amendment stating that the Cherokee defines marriage as between one man and one woman. The couple have appealed to the judicial court, on grounds that their union predated the amendment. On December 22, 2005, the Judicial Appeals Tribunal of the Cherokee Nation dismissed an injunction against the lesbian couple filed by members of the Tribal Council to stop the marriage. The couple still has to file the marriage certificate for the marriage to become legal. However, there are no plans to complete the filing.

#### Australia

In 2004, Prime Minister John Howard proposed to amend federal law so that neither foreign nor domestic same-sex unions could be recognised as marriage. This effectively banned same-sex marriage in Australia. The Federal Opposition, namely the Australian Labor Party under the leadership of Mark Latham, joined with the Government to support

the ban, amid strong objection from the Australian Democrats and The Greens. It was passed on 13 August 2004.

A Civil Union Bill was introduced to the ACT parliament by Chief Minister Jon Stanhope in late March 2006. The Bill seeks to extend marriage-like rights to committed same-sex couples within the ACT. However, the Prime Minister has since publically objected to same-sex relationships being legally equated with "traditional marriage" and may seek overturn that bill (despite Attorney-General Philip Ruddock stating that such relationships were a legislative matter for individual States and Territories).[4]

**International Organizations**

The terms of employment of the staff of international organizations are not, in most cases, governed by the laws of the country in which their offices are located. Agreements with the host country safeguard these organizations' impartiality with regard to the host and member countries. Hiring and firing practices, working hours and environment, holiday time, pension plans, health insurance and life insurance, salaries, expatriation benefits and general conditions of employment are managed according to rules and regulations proper to each organization. The independence of these organizations gives them the freedom to implement human resource policies which are even contrary to the laws of their host and member countries. A person who is otherwise eligible for employment in Belgium may not become an employee of NATO unless he or she is a citizen of a NATO member state. The World Health Organization has recently banned the recruitment of cigarette smokers. Agencies of the United Nations coordinate some human resource policies amongst themselves.

Despite their relative independence, no organization currently recognises same-sex partnerships without condition. The Organisation for Economic Co-operation and Development (OECD) and the agencies of the United Nations voluntarily discriminate between opposite-sex marriages and same-sex marriages, as well as discriminating between employees on the basis of nationality. These organisations recognize same-sex marriages only if the country of citizenship of the employees in question recognizes the marriage. In some cases, these organizations do offer a limited selection of the benefits normally provided to opposite-sex married couples to de facto partners or domestic partners of their staff, but even individuals who have entered into an opposite-sex civil union in their country are not guaranteed full recognition of this union in all organizations.

## Controversy

The legitimacy of marriage between two people of the same sex depends on how the authoritative definition of marriage is derived. Gay rights advocates assert that marriage is a right since it is a legal agreement on the governmental level which should not be restricted to opposite-sex couples. Their opponents assert that same-sex marriage is not itself a right and should not be allowed on moral and/or religious grounds, or on the grounds that it will lead to a breakdown of the definition of marriage or of civil society. Most of the controversy centers around the government definition of marriage, rather than the blessing of same-sex unions by individual religious organizations, which may or may not be recognized as civil marriages.

Those in favour of same-sex marriage argue that homosexuals contribute as much as heterosexuals to the funding for private and public family coverage even when they have no access to it, and that discrimination decreases productivity. They support the equalization of male-male, female-female, and male-female relationships, and being able to marry whichever consenting adult one chooses is seen as a civil right that should not be abridged by the government.

Opponents answer that this view of marriage reduces marriage to little more than a means test for social benefits. They also see same-sex and male-female arrangements as inherently unequal, stating that nothing less than perpetuation of humanity itself relies fully on the latter and not at all on the former, and trying to "equalize" such arrangements through force of law will only create gross social distortions to accommodate the gulf between such law and the observable facts of human nature. However, none to date have argued that there should be a legal requirement to have children in a male-female relationship to be recognized as a marriage or that sterile male-female couples should be denied a marriage license.

**Religious arguments**

Some opponents object to same-sex marriage on religious grounds, arguing that extending marriage to same-sex couples undercuts the conventional meaning of marriage in various traditions, does not fulfill any procreational role, or sanctions a partnership centered around sexual acts that their respective religion prohibits. For example, James Dobson, in *Marriage Under Fire* and elsewhere, argues that legalization or even tolerance of same-sex marriage would redefine the family as interpreted by his brand of Christianity and lead to an increase in homosexual couples.

Some Christians further state that same-sex marriage goes against Romans 1:24-27. However, many Christians have the view that this passage is merely taken out of its full textual, historical and cultural contexts and isn't applicable to homosexual relationships as we know them today.

Proponents claim that since marriages are conducted by the power invested in the celebrant by the state, under the principles of religious pluralism and the separation of church and state, religious arguments should not be used to constitute the law.

It should be noted that not all religious people oppose gay marriage. Some churches and denominations, listed above, perform same-sex weddings. Members of these groups may believe that since the major scientific organizations state that there is no evidence one can voluntarily decide sexual orientation, all people regardless of sexuality should be able to marry the person they love and that to deny them is immoral. They also may view laws banning same-sex marriage as a violation of their religious freedom and an unfair favorship by a government of other religious groups.

A fundamental concern of some people is that the legalization of same-sex marriage will lead to a direct attack via lawsuits against religious instiutitions and force them to perform marriage ceremonies of which they do not approve, and additionally that established churches could be bankrupted by these types of lawsuits. However, many proponents of same-sex marriage counter this notion with the assertion that the separation of church and state already protects religion from government interference and that such claims are merely a scare tactic to stir up ungrounded fears in religious people.

**Social arguments**

Those who advocate that marriage should be defined exclusively as the union of one man and one woman argue that only a heterosexual union can provide the procreative foundation of the family unit that they see as the chief social building block of civilization. They argue that the definition proposed by same-sex marriage advocates changes the social importance of marriage from reproducing to a legality, and may refer to themselves as "defenders" of traditional marriage. As any customary relationship may be considered "marriage", some argue that this then leads to undue legislative burden and an affront to the social value and responsibility of parenting one's own children.

The dissent by Justice Martha Sosman in the decision of the Massachusetts high court that mandated gay marriage for that state makes a societal argument without specifying the harm that would occur from this change. Asserting the a priori importance of marriage as an institution, she questions whether the burden of proof that this would be harmless has been met. Her analysis can be seen as an example of Precautionary Principle.

A common objection to same-sex marriage is to hold that the purpose of marriage is a procreative partnership and that the same-sex partnership is inherently sterile. Some who hold this view see marriage as the social codification of an evolved long-term mating strategy, with economic and legal benefits to facilitate family growth and stability. Others argue that because the law does not prohibit marriage between sterile heterosexual couples, or to women past menopause, the procreation argument cannot reasonably be used against same-sex marriage, particularly since technological advances allow gay couples to have their own related biological children.

Some same-sex marriage proponents, such as Andrew Sullivan, argue that same-sex marriage is moral enough to support the family-centered role marriage plays in society despite the absence of biological children. Also that the institution of marriage would be strengthened by making it available to more people, and argue further that same-sex marriage would encourage gays and lesbians to settle down with one partner and raise families. Others argue that marriage no longer retains a procreative function of the government since many governments offer child tax-credits and assistance regardless of marital status.

Some philosophers object to same-sex marriage because of their inherent sterility. However, due to the legality of opposite-sex marriages in which one or both partners are sterile, these philosophers believe that all marriages should thus be lowered to "civil unions". These civil unions would then only receive the benefits of marriage which do not require expenditures from the government (e.g. tax breaks), and any monetary benefits would only be awarded based on the number of children living in a household.

Some libertarians object to same-sex marriage because they are opposed to any form of state-sanctioned marriage, including opposite-sex unions. They are not necessarily opposed to the idea of a same-sex wedding itself, only that the government should not have any role in the event, nor for that matter should government approval be sought for opposite-sex marriages.

**Arguments about tradition**

Proponents of same-sex marriage point out that so-called "traditional" concepts of marriage in actuality have already undergone significant change. Polygamy has been

abolished, married women are no longer considered the property of their husbands, divorce is legal, contraception within wedlock is allowed, and anti-miscegenation laws forbidding interracial marriage have been eliminated in most modern societies. The fact that changes in the customs and protocols of marriage often occur gives rise to the argument that marriage is dynamic, and same-sex marriage is only the latest evolution of the institution.

**Arguments about legal rationality**

Some opponents (including Senator Rick Santorum) also claim that allowing same-sex marriage will blur other common law precedents and lead to the legalization of various other perceived undesirable marriages including:

- incestuous marriages: The counter-argument is that allowing same-sex couples to marry does not alter the restriction on consanguinous relationships.
- marriages of convenience for tax or other reasons: The counter-argument is that these are already legal between people of the opposite sex.
- marriages between humans and animals. Non-human animals, however, do not have the legal standing to consent into a marriage contract. This argument is not taken seriously by most commentators, and may be often considered insulting in comparing homosexual humans with animals.
- polygamous/group marriages. The gist of this argument is that the traditional definition of marriage involves two components, a commitment to one person of the opposite sex, and that changing one of these components (restricting it to members of opposite sexes) would necessarily lead to a change in the other component (restricting it to only one person).

The counter-argument is that allowing same-sex couples to marry does not necessarily change the restriction on the number of people who may contract a marriage. Furthermore, because of the reciprocal nature of many spousal rights and responsibilities, it would not be possible to give three-person groups identical rights and responsibilities as two-person groups. For example, if a government gives medical coverage to spouses of service members, then a service member with thirty spouses would either receive benefits far more valuable than one with only one spouse would, or not all that service member's spouses would receive coverage. Thus, polygamy could present far different legal ramifications.

Supporters of same-sex marriage state that, in the jurisdictions that have afforded legal recognition of same-sex unions, the dire consequences foretold by opponents have not come to pass. (In the Netherlands, the government has not intervened into a cohabitation contract between a man and two bisexual women because it is not akin a legal marriage, but a contract between consenting individuals.)

**Arguments concerning children**

Some object on the grounds that same-sex couples should not be allowed to adopt or raise children or to have access to reproductive technologies, and that same-sex marriage would make such adoptions easier. A number of health and child welfare organizations, however, disagree. They include the Child Welfare League of America, North American Council on Adoptable Children, American Academy of Pediatrics, American Psychiatric Association, American Psychological Association, and the National Association of Social Workers. On July 28, 2004, the American Psychological Association's Council of

Representatives adopted a resolution supporting legalization of same-sex civil marriages and opposes discrimination against lesbian and gay parents.

**Arguments concerning equality**

In the United States, there are at least 1,138 federal laws "in which marital status is a factor" (United States General Accounting Office). See Rights and responsibilities of marriages in the United States for a partial list. A denial of rights or benefits without substantive due process, assert the proponents of same-sex marriage, directly contradicts the 14th Amendment of the US Constitution which provides for equal protection of all citizens.

In a 2003 case titled *Lawrence v. Texas*, the Supreme Court held that the right to private consensual sexual conduct was protected under the Fourteenth Amendment. (The court noted "moral disapproval does not constitute a legitimate governmental interest under the Equal Protection Clause.") Both supporters and detractors of same-sex marriage have noted that this ruling paved the way for subsequent decisions invalidating state laws prohibiting same-sex marriage. U.S. Supreme Court Justice Antonin Scalia noted as such in his dissenting opinion to *Lawrence*.

Some opponents of extending marriage to same-sex couples claim that equality can be achieved with civil unions or other forms of legal recognition that don't go as far as to use the word "marriage" that's used for opposite-sex couples. An opposing argument, used by the Massachusetts Supreme Judicial Court in *Goodridge v. Department of Public Health*, is the following: *"the dissimilitude between the terms "civil marriage" and "civil union" is not innocuous; it is a considered choice of language that reflects a demonstrable assigning of same-sex, largely homosexual, couples to second-class status"* and also that *"The history of our nation has demonstrated that separate is seldom, if ever, equal."*

Some proponents of same-sex marriage make a comparison between racial segregation and segregation of homosexual and heterosexual marriage classifications in civil law. They argue that dividing the concept of same-sex marriage and different-sex marriage is tantamount to "separate but equal" policies (like that overturned in the US Supreme Court case Brown v. Board of Education), or anti-miscegenation laws that were also overturned.

One fundamental problem for any law banning same-sex marriage is defining the terms "man" and "woman". If defined genetically, both transsexuals and intersexed individuals would be prohibited from marrying partners of the "opposite" sex and therefore from heterosexual marriage. Just as recent same-sex marriages have been quickly overturned as null and void, so too could extant, long term marriages. More than one in one hundred newborns are to some degree physically aberrant from their genetic sex, with most of them undergoing some degree of surgical alteration. In the United Kingdom, recent legislation allows transsexual persons to be officially recognized in their new gender, but this has the effect of annulling any previous marriage. However the couple will now be able to register a civil partnership, to come into force immediately on the dissolution of their marriage.

## Miscellaneous

The etiquette of addressing same-sex couples is often questioned. Some people with friends who are in a same-sex marriage are unsure as to how to address them, since in

English and other languages, married people may use a different form of address from single ones. Etiquette writer Judith Martin (*Miss Manners*) counsels that where the spouses have taken one name, they may be addressed as *The Messrs. John and Richard Doe* or *Mmes. Alice and Carol Roe*; otherwise, they may be addressed individually, as is done for other married couples with different surnames.

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# Civil union

A **civil union** is one of several terms for a civil status similar to marriage, typically created for the purposes of allowing same-sex couples access to the benefits enjoyed by married opposite-sex peoples (see also same-sex marriage); it can also be used by opposite-sex couples who do not prefer to enter into the legal institution of marriage but who would rather be in a union more similar to a common-law marriage.

Many different types of civil unions exist. Some are identical to marriage in nearly every respect except name; some have many but not all of the rights accorded to married couples (sometimes called registered partnerships); some are simple registries (also called domestic partnerships.)

Some jurisdictions that have passed civil unions include Vermont (2000) and Connecticut (2005) in the United States; Quebec and Nova Scotia in Canada; France and Denmark (1989), Norway (1993), Sweden (1994), Iceland (1996), Finland (2000), Germany (2001), Portugal (2001), the Swiss canton of Zürich (2002), the Argentine city of Buenos Aires (2003), New Zealand (2005), the Australian state of Tasmania (2004), the Czech Republic (2006) and Slovenia (2006).

In 2001, the Netherlands gave same-sex marriage equal status with opposite-sex marriage, in addition to its 1998 "registered partnership" law (civil union) for both same-sex and opposite-sex couples. Belgium did likewise in 2003. Between June 2003 and June 2005, courts in eight provinces and one territory of Canada extended marriage to include same-sex couples. Bill C-38, extending same-sex marriage throughout Canada, became law in 2005. Same-sex marriage is also legal in the U.S. state of Massachusetts.

A much larger number of jurisdictions, largely individual municipalities and counties, have passed rules to register same-sex unions; for information on this, see domestic partnership.

In July 2004, the U.S. state of New Jersey enacted a law that is virtually the same as a typical civil union, giving same-sex couples most of the rights associated with marriage. Although the state government uses the term *domestic partnership* to denote these new unions, the law in fact gives many more rights than those given by the domestic partnerships of most other jurisdictions, and so the New Jersey situation is more often related to civil unions.

In November 2004, the United Kingdom passed a law using the terminology *civil partnership*, conferring the legal rights associated with marriage to registered same sex couples.

## Canada

Although marriage is defined by federal law in Canada, it and other vital statistics are administered by the provinces. The M. v. H. decision of the Supreme Court of Canada extended common-law marriage to include same-sex couples. As of July 2005, marriage is defined as a union of two persons irrespective of gender. Therefore civil unions are no longer an issue.

**Alberta**

In 2003, Alberta passed a law that recognized "Adult Interdependent Relationships". They are similar to civil unions, but are available to any two unrelated adults that are in a "relation of interdependence" and don't provide all the benefits of marriage. Following the passage of the *Civil Marriage Act* in the Canadian House of Commons, the Albertan government actively considered replacing civil marriage with civil union for both opposite-sex and same-sex couples as probably the only legal means of preventing same-sex marriages from taking place in Alberta. The ruling Alberta Progressive Conservatives subsequently acknowledged that they would be unable to prevent them.

**Quebec**

Pursuant to a range of activism and to the *M.* v. *H.* decision, the province of Quebec's legislature voted unanimously to create a status of civil union, available to both opposite-sex and same-sex couples and largely having the same rights as marriage, by modifying the Civil Code of Quebec. The law was enacted on June 24, 2002. See: *Civil Code of Quebec* [CCQ] (Book 2: 'The Family', Title One.1, arts. 521.1 to 521.19).

**Nova Scotia**

On June 4, 2001, Nova Scotia became the first province in Canada to register same-sex relationships. The registration, which carries a fee of $15 Canadian dollars, is for a "domestic partnership" at the Office of Vital Statistics. However, unlike other "domestic partnerships" at the civic level, this has a force similar to that of marriage because it is registered with the same authority that registers marriages, and because it gives the couple access to some 20 of the most important matrimonial laws.

## Denmark

Civil unions were introduced in Denmark by law on June 7, 1989, the world's first such law. It has the form of a registered partnership (Danish: "registreret partnerskab"), but has

almost all the same qualities as marriage. It provides all the same legal and fiscal rights and obligations that come with a heterosexual marriage, with four exceptions:

- registered partners cannot adopt, with the exception that one party can adopt the biological children of the other
- registered partners cannot have joint custody of a child, except by adoption
- laws making explicit reference to the sexes of a married couple don't apply to registered partnerships
- regulations by international treaties do not apply unless all signatories agree.

Registered partnership is by civil ceremony only. The Church of Denmark has yet to decide how to handle the issue, but the general attitude of the church seems positive but hesitant. Some priests perform blessings of gay couples, and this is accepted by the church, which states that the church blesses people, not institutions.

Divorce for registered partners follow the same rules as ordinary divorces.

Only citizens of Denmark, the Netherlands, Sweden, Norway and Iceland can enter into a registered partnership in Denmark. This list is adjusted whenever a new country legalizes same-sex unions. This rule excludes foreigners from gaining a registered partnership status that would not be legally recognised in their country or state.

As of January 1, 2002, there were more than 2,000 registered partnerships in Denmark, of which 220 had children.

## France

The French law providing benefits to same-sex couples also applies to opposite-sex couples who choose this form of partnership over marriage. Known as the "Pacte civil de solidarité" (PACS), it is more easily dissolved than the divorce process applying to marriage. Tax and immigration benefits accrue only after the contract has been in effect for three years. The partners are required to have a common address, making it difficult for foreigners to use this law as a means to a residence permit, and difficult for French citizens to gain the right to live with a foreign partner.

## Germany

A law about registered partnerships (*Eingetragene Lebenspartnerschaft*) between members of the same sex took effect on August 1, 2001. It was challenged before the Constitutional Court, because the German constitution contains the sentence "marriage and family enjoy the special protection of the state". The Constitutional Court ruled July 17, 2002 that the new law does not lower the protection of marriage and family and let the law stand.

Couples entering registered partnerships are required to support each other financially. A non-working partner receives the same coverage from the other partner's health insurance as would apply to a marital spouse. Registered partners also enjoy the same rights as married couples when it comes to inheritance law (but not inheritance taxes) and the right to refuse testimony in court.

Germans can enter registered partnerships with non-Germans who then gain the right to live and work in Germany. They may become German citizens after three years of residency and two years after the partnership took effect. Non-Germans can also enter registered partnerships with other foreigners, who then also receive residence and work permits, under certain conditions, provided at least one of the partners already legally resides in Germany. The partnerships enjoy full equality with married couples in the area of state pensions. While joint adoption is not allowed, it is permitted to adopt one's step-child if this is a natural-born descendant of one's partner, and if the other biological parent agrees to relinquish parental status.

In tax law, as well as in the salaries of civil servants, marriages still have a significant advantage over registered partnerships, since these laws required the approval of the Bundesrat to be changed. The majority parties in the Bundestag do not have the necessary votes in the Bundesrat to pass legislation in these areas. Supporters of registered partnerships hope that the supreme court will remove this disparity before long.

## New Zealand

On 9 December 2004 the New Zealand Parliament passed the Civil Union Bill, establishing civil unions for same-sex and opposite-sex couples. The debate over Civil Unions was highly divisive in New Zealand, inspiring great public emotion both for and against the passing. A companion bill, the Relationships (Statutory References) Bill was passed shortly thereafter to remove discriminatory provisions on the basis of relationship status from a range of statutes and regulations. As a result of these bills, all couples in New Zealand, whether married, in a civil union, or in a de facto partnership, now generally enjoy the same rights and undertake the same obligations. These rights extend to immigration, next-of-kin status, social welfare, matrimonial property and other areas.

The Civil Union Act came into effect on 26 April 2005 with the first unions able to occur from Friday 29 April 2005.

## Switzerland

On September 22, 2002, voters in the canton of Zürich voted to extend a number of marriage rights to same-sex partners, including tax, inheritance, and social security benefits. Partners must both live in the canton and formally commit themselves six months in advance to running a household and supporting and aiding one another.

On June 5, 2005 voters extended this right to the whole of Switzerland, through a federal referendum. This was the first time that the civil union laws were affirmed in a nationwide referendum in any country.

## United Kingdom

In 2003, the British government announced plans to introduce 'civil partnerships' which would allow same-sex couples the same rights as a marriage. The Civil Partnership Bill was introduced into the House of Lords on March 30, 2004. After considering amendments made by the House of Commons, it was passed by the House of Lords, its final legislative hurdle, on November 17, 2004, and received Royal Assent on November 18. The Act came into force on 5 December 2005, so same-sex, but not opposite-sex, couples were able to form the first civil partnerships on 19 December 2005 in Northern Ireland, 20 December 2005 in Scotland and 21 December 2005 in England and Wales. Separate provisions were included in the first Finance Act 2005 to allow regulations to be made to amend tax laws to give the same tax advantages and disadvantages to couples in civil partnerhsips as apply to married couples.

In order to counter claims that this is instituting same-sex marriage, government spokespersons have emphasised that civil partnership is quite separate from marriage. In practice the differences are as follows:

- A civil partnership becomes legal on the signing of a register, rather than on the speaking of certain words as with marriage.
- It will not be possible to dissolve a civil partnership on the grounds of non-consummation or adultery, although both non-consummation and adultery can be grounds for dissolution of the partnership as they fall under the provision for unreasonable behavior.
- The legal definition of a traditional marriage is "life long" whereas the wording of civil partnerships is "long term" and "intended to be permanent".

Apart from the differences outlined above and the use of the word "marriage", civil partnerships and marriages give exactly the same legal rights and operate under the same constrictions and it is not legal to be in both a civil partnership and a marriage at the same time. Right wing and Christian groups have attempted to use this fact to claim that this is merely a quiet way of instituting gay marriage and have lobbied for a lesser form of legal recognition to preserve the uniqueness of marriage under the law.

Conversely, many who are in favour of legal same-sex marriage object that civil partnerships fall short of granting equality. They see legal marriage and civil parterships as artificially segregated institutions, and draw parallels with the racial segregation of the United States' past.

Both gay marriages and civil unions of other nations will be automatically considered Civil Partnerships under UK law. This means that, in some cases, non-Britons from nations with civil unions will have more rights in the UK than in their native countries. For example, a Vermont civil union would have legal standing in the UK, however in cases where one partner was American and the other British, the Vermont civil union would not provide the Briton with right of abode in Vermont (or any other US state or territory), whereas it would provide the American with right of abode in the UK.

## United States

### Vermont

The controversial civil unions law enacted in Vermont in 2000 was passed as a response to the Vermont Supreme Court ruling in Baker v. Vermont requiring that the state grant same-sex couples the same rights and privileges accorded to married couples under the law. There are still many people who are strongly opposed to the idea of same-sex marriage, so the legislature came up with the idea of civil unions as a compromise between groups seeking identical rights for homosexual couples, and groups objecting to same-sex marriage.

A Vermont civil union is nearly identical to a legal marriage, as far as the rights and responsibilities for which state law, not federal law, is responsible are concerned. It grants partners next-of-kin rights and other protections that heterosexual married couples also receive. However, despite the "full faith and credit" clause of the United States Constitution, civil unions are generally not recognized outside of the state of Vermont in the absence of specific legislation. Opponents of the law have supported the Defense of Marriage Act and the proposed Federal Marriage Amendment in order to prevent obligatory recognition of same-sex couple in other jurisdictions. This means that many of the advantages of marriage, which fall in the federal jurisdiction (joint federal income tax returns, visas and work permits for the foreign partner of a U.S. citizen, etc), are not extended to the partners of a Vermont civil union. As far as voluntary recognition of the civil union in other jurisdictions is concerned, New York City's Domestic Partnership Law, passed in 2002, recognizes civil unions formalized in other jurisdictions. Germany's international civil law (EGBGB) also accords to Vermont civil unions the same benefits and responsibilities that apply in Vermont, as long as they do not exceed the standard accorded by German law to a German civil union.

## See also

- Same-sex marriage (article)
- Domestic partnership

| Up

# Domestic partnership

A **domestic partnership** is a legal or personal relationship between individuals who live together and share a common domestic life but are not joined in a traditional marriage, a common-law marriage, or a civil union. In some legal jurisdictions, **domestic partners** who live together for an extended period of time but are not legally entitled to common-law marriage may be entitled to legal protection in the form of a domestic partnership. Some domestic partners may enter into **domestic partnership agreements** in order to agree contractually to issues involving property ownership, support obligations, and similar issues common to marriage.

Some jurisdictions established domestic partnership relations by statute rather through judicial decisions. One of the purposes of domestic partnership relation is to recognize the contribution of one partner to the property of the other. In the common law, devices such as the constructive trust are available to protect spouses in legal or common-law marriages. In civil law jurisdictions, such trusts are generally not available, prompting courts to find alternative ways to protect the partner who contributes to the other's property.

Some jurisdictions have instituted domestic partnerships as a way to recognize same-sex unions.

## In the United States

The phrases *domestic partner* and *domestic partnership* were first used to describe living arrangements in 1985 according to The American Heritage Book of English Usage. In that year, West Hollywood city council member John Heilman introduced domestic partner legislation that was passed by the city council.

On September 4, 2003 the California legislature passed an expanded domestic partnership bill, extending nearly all the legal rights of married couples to people in same-sex partnerships. This effectively transformed California domestic partnerships into civil unions. Potentially serious legal issues arise from the conflict between state domestic partnership and same-sex-marriage laws, and the structure of U.S. Federal law, which, under the Defense of Marriage Act, explicitly does not extend Federal law recognition to those unions. This means that, for example, though they may essentially be "married" under the law of some states, partners would not be entitled to spousal "collateral" rights to Social security and will not be treated as "spouses" for purposes of any Federal tax law.

## In California

The State of California has developed an Online Self-Help Center that provides resources and information to assist domestic partners in many areas, including filing domestic partnerships, dissolving domestic partnerships, parenting issues, tax issues, and more.

## See also

- same-sex marriage
- civil union

| Up

# Open marriage

An **open marriage** is a marriage wherein both parties agree to permit sexual relationships for one or both outside the marriage, without regarding this as sexual infidelity.

Open marriage can be regarded as a broad spectrum of relationship types between strictly monogamous marriages and polyamory (involvement in loving relationships, of a sexual kind, with more than one person).

There is disagreement as to whether couples involved in swinging are in open marriages. Swinging involves sex with one or more other people within a particular situation. While swingers may "swap" partners, they typically do not have dates and sex with others entirely separate from their partner. Open marriage, in contrast, often involves activities separate from the spouse.

## The core concept

While the arrangements for each open marriage are defined by the individuals involved, open marriages tend to have certain core elements:

- Other relationships are supplements or enhancements to the marriage, not replacements for anything in the marriage.
- There is honest and open communication between the married couple about what is allowable and what is not and trust that both will abide by those rules.
- There is consent from both parties to the type of open marriage chosen.

The nature of an open marriage, along with the rules that apply to it (see below), often changes over time as each person and their relationships grow or change, or to adapt to new circumstances that arise.

The concept can be adapted to non-marriage relationships; in such circumstances it is known as an **open relationship**.

Often in this type of relationship only one spouse has "permission" to have sexual encounters with others, while the other partner is expected to remain monogamous. The monogamous partner derives their sexual satisfaction from watching, hearing, or simply being aware of their partner's experiences with others. While the man is most often the monogamous partner, some women also gain a similar satisfaction from letting their partner "play", as it is referred to.

In certain societies, such as Nepal, this practice is somewhat socially acceptable. In the United States, as well as Western Europe, this practice is claimed to be somewhat common by feminists, if not socially accepted.

## Emotional issues

Like other relationships, including "normal" marriages, open relationships are subject to emotional stresses and inter-personal issues. Those who have attempted open marriages often say it either brings the couple closer together on many levels and strengthens the marriage and the trust, friendship, and respect for each other, or leads to jealousy and damages the marriage. Those both successful and unsuccessful, often refer to the challenges of "New Relationship Energy" or NRE that can be confused with love for a third party and damage the marriage.

There is the potential of many emotional pitfalls for couples who experiment with open marriage, as well as many potential benefits for those who are successful. In cases where this type of experimentation is meant to "fix" a marriage, or either partner is emotionally or morally unable to, the potential for a negative outcome increases.

For those who claim success in open marriages, the reported benefits commonly include a deeper emotional connection with their partner, a more enduring trust, and a far deeper sexual satisfaction for both partners. Outsiders have difficulty understanding how a monogamous husband, for example, benefits from letting his wife date, build emotional bonds with, and have sex with other men. Husbands involved report an "near primal" urge to engage in these activities, and often the more skilled the spouse's lover is, or the more intense the "New Relationship Energy" is, the more it heightens the husbands experience, even if this temporarily relegates him to a subservient or lower position than the wife's new lover.

Quote: "For some people, such ideas are the end of a marriage. For others, it's just the beginning of a whole new level of marriage." Moderator of online group for those in, or interested in, open marriages.

## Legal issues

The practice of extra-marital sex is often illegal in jurisdictions where adultery is illegal, regardless of whether the partner(s) have given their consent. Open marriage is not the same thing as polygamy, where sexual relationships are kept entirely within the parties to a formally-recognised marital arrangement.

## Rules

Some couples involved in open marriages adopt a set of "rules" to guide their activities. These rules are individualistic and often evolve over time. Rules, and more importantly the process of discussing rules, can help spouses to consider and anticipate what behavior to expect from their partners. This is intended to reduce the uncertainty that can breed jealousy, insecurity and anger. Because there will always be things that will hurt, offend, or frighten a partner that are not thought of in advance, rules allow partners to explore those limits without doing something disastrous to the primary relationship. By way of example, the following is a set of rules at the end of the spectrum that is less open to polyamorous arrangements:

1. Our marriage and family always comes first.
2. We will not cancel plans that we have together to be with someone else, or, We will not neglect our partner to be with someone else unless the spouse agrees.

3. All outside activity must be informed to the other partner prior to happening.
4. The other partner can meet all people that might be involved, should they want to.
5. The other partner has a right of veto over any activity
6. They must meet the spouse's sexual needs as well, particularly after the experience if possible
7. We are allowed to openly discuss the event after it has happened but only with each other.
8. We cannot use this against each other in any fights or arguments later down the road.
9. If we see that the other person is starting to get overly attached we must cut our ties with that person if one spouse asks it.
10. The situation always has to be safe for all involved.
11. We do not have to participate in this activity at the same time and together. We can play alone or together as long as the other partner is notified prior to.
12. If the opportunity comes up for an overnight visit with another person – it is OK as long as it is safe, planned and the other partner is informed of the details prior to and after.
13. We cannot compare anything that has gone on with the other person to anything that goes on between us. We can pick up pointers of new things to try with each other from the outside source but not in a harmful way.
14. If either of us ever start to feel concerns about the situation we should come to the other partner and openly discuss it.

## Notable people who had open marriages

Dmitri Shostakovich, composer
Cindy Margolis, model
Edna St. Vincent Millay, American poet
Joseph and Magda Goebbels
Ossie Davis and Ruby Dee
Vivien Leigh and Laurence Olivier, film stars
Jean-Paul Sartre and Simone de Beauvoir
Margaret Sanger, founder of Planned Parenthood
Havelock Ellis, sexologist
Nina Hartley, adult film star
François Mitterrand, the late President of France
E. Nesbit, British children's author and political activist
Vita Sackville-West and Harold Nicolson, and others of the Bloomsbury Group
R. Crumb , cartoonist
Dick Mitchison , British politician
Naomi Mitchison , writer
William Moulton Marston , creator of Wonder Woman
Amelia Earhart, famed aviator

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# Adultery

**Adultery** is generally defined as consensual sexual intercourse by a married person with someone other than his or her lawful spouse. In many jurisdictions, an unmarried person who is sexually involved with a married person is also considered an adulterer. The common synonym for adultery is **infidelity** as well as **unfaithfulness** or in colloquial speech, **cheating**.

The sexual partner of a person committing adultery is often referred to in legal documents (especially divorce proceedings) as a **co-respondent**, while the person whose spouse has been unfaithful is often labeled a **cuckold**; originally, the latter term was applied only to males, but in more recent times women have been characterized in this way too.

A marriage in which both spouses agree that it is acceptable to have sexual relationships with other people is termed open marriage and the resulting sexual relationships, though still adulterous, are not treated as such by the spouses. Sometimes only one party in an open marriage will opt to have other sexual relationships, in which case the one who does not do so is referred to as a **wittol**: sometimes called a "contented cuckold".

There have been other varieties of adultery; in Hawaii before the arrival of Christians, twenty-three different kinds were recognized.

## Penalties for adultery

Historically adultery has been subject to severe sanctions including the death penalty and has been grounds for divorce under fault-based divorce laws. In some places the method for punishing adultery was traditionally stoning to death.

In the original Napoleonic Code, a man could ask to be divorced from his wife if she committed adultery, but the adultery of the husband was not a sufficient motive unless he had kept his concubine in the family .

In many jurisdictions (e.g, Austria, Korea, Switzerland, Taiwan), adultery is still illegal, but enforcement of the laws is often uneven. In places where adultery laws are actually enforced, wives are often punished more harshly than husbands, in some cases being considered guilty of adultery even when they have been raped. This has been alleged to happen in Nigeria and Pakistan.

In the United States, laws vary from state to state. For example, in Pennsylvania, adultery is technically punishable by 2 years of imprisonment or 18 months of treatment for insanity (for history, see Hamowy). That being said, such statutes are typically considered blue laws, and are rarely, if ever, enforced. In the U.S. Military, adultery is a court-martialable offense only if it was "to the prejudice of good order and discipline" or "of a nature to bring discredit upon the armed forces". This has been applied to cases where both partners were members of the military (and particularly where one is in command of the other), or one partner and the other's spouse. The enforceability of criminal sanctions for adultery is very questionable in light of Supreme Court decisions since 1965 relating to privacy and sexual intimacy, and particularly in light of *Lawrence v. Texas*, which apparently recognized a broad constitutional right of sexual intimacy for consenting adults.

In Canadian law, adultery is defined under the Divorce Act. Though the written definition sets it as extramarital relations with someone of the opposite sex, the recent change in the definition of marriage gave grounds for a British Columbia judge to strike that definition down. In a 2005 case of a woman filing for divorce, her husband had cheated on her with another man, which the judge felt was equal reasoning to dissolve the union.

## Adultery in selected cultures

**Ancient Athens**

In ancient Athens, the betrayed husband had the right to kill his wife and to punish the offending man as he wished. He was allowed to kill or maim him. Sometimes his limbs or nose were cut off.

**Judaism**

In Old Testament Judaism a man cannot commit adultery in his own marriage. A married woman engaging in sexual intercourse with another man does count as adultery, and in this case, both the woman and the man are guilty.

According to biblical halakha, where adultery is forbidden in the seventh commandment, the penalty is stoning for both the man and the woman. In practice, often only divorce was the result.

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# Domestic violence

**Domestic violence** occurs when a family member, partner or ex-partner attempts to physically or psychologically dominate or harm the other. The term "intimate partner violence" (IPV) is often used synonymously, other terms have included "wife beating", "wife battering", "relationship violence", "domestic abuse", "spousal abuse", and "family violence" with some legal jurisdictions having specific definitions.

Recent attention to domestic violence began in the women's movement as concern about wives being beaten by their husbands, and has remained a major focus of modern feminism, particularly in terms of "violence against women".

Estimates are that only about a third of cases of domestic violence are actually reported in the US and UK. In other places where there has been less attention and less support, reported cases would be still lower.

Domestic violence occurs in all cultures, people of all races, ethnicities, and religions can be perpetrators of domestic violence. Domestic violence is perpetrated by, and on, both men and women, and occurs in same-sex and opposite-sex relationships.

Awareness and documentation of domestic violence differs from country to country. According to the Centers for Disease Control domestic violence is a serious, preventable public health problem affecting more than 32 million Americans, that is more than 10% of the U.S. population (Tjaden and Thoennes 2000).

Domestic violence has many forms, including physical violence, sexual abuse, emotional abuse, intimidation, economic deprivation or threats of violence. There are a number of dimensions:

- mode - physical, psychological, sexual and/or social
- frequency - one off, occasional, chronic)
- severity – in terms of both psychological or physical harm and the need for treatment – transitory or permanent injury – mild, moderate, severe up to homicide

Popular emphasis has tended to be on women as the victims of domestic violence although with the rise of the men's movement, and particularly men's rights, there is now some advocacy for men as victims, although the statistics concerning the number of male victims given by them are strongly contested by many groups active in research on or working in the field of domestic violence.

The means used to measure domestic violence strongly influence the results found, for example, studies of reported domestic violence and extrapolations of those studies show women preponderantly as victims and men to be more violent, whereas the survey based Conflict Tactics Scale, tends to show men and women equally violent.

The majority of studies investigated male on female domestic violence, thus information on female-on-male (or female-on-female) violence tends to be less available.

## Definitions

The term domestic violence has a range of definitions, their use often indicates little awareness of the breadth of definitions. The definition of "domestic violence" has a political dimension as there are competing demands on limited resources (particularly funding). Particularly criticized are broad definitions that conflate speech and thought with actual acts of violence and those that favour one group over another.

CAFCASS in the United Kingdom in its "Domestic Violence Policy" uses *domestic violence* to refer to a range of violent and abusive behaviours, defining it as:

> Patterns of behaviour characterised by the misuse of power and control by one person over another who are or have been in an intimate relationship. It can occur in mixed gender relationships and same gender relationships and has profound consequences for the lives of children, individuals, families and communities. It may be physical, sexual, emotional and/or psychological. The latter may include intimidation, harassment, damage to property, threats and financial abuse.

The New York State Coalition defines domestic violence as "abusive behavior - emotional, psychological, physical, or sexual - that one person in an intimate relationship uses in order to control the other. It takes many different forms and includes behaviors such as threats, name-calling, preventing contact with family or friends, withholding money, actual or

threatened physical harm and sexual assault. Stalking can also be a form of domestic violence."

Domestic violence can be:

- Physical violence
  - Direct physical violence, ranging from unwanted physical contact to rape and murder.
  - Indirect physical violence, including destruction of objects, throwing objects near the victim, harm to animals
- Mental/emotional violence
  - Verbal threats of physical violence to the victim, the self, or others including children, ranging from explicit, detailed and impending to implicit and vague as to both content and time frame
  - Verbal violence, including threats, insults, put-downs, attacks
  - Nonverbal threats, including gestures, facial expressions, body postures
- Economic/social abuse
  - Controlling victim's money and other economic resources, preventing victim from seeing friends and relatives, actively sabotaging victim's social relationships and isolating victim from social contacts.
- Spiritual abuse

## Types

Johnson (1995) suggests that:

- Common couple violence (or "mutual battery"), arises out of a mutual argument, and both parties using physical force, it is not connected to a general pattern of control, and it usually occurs infrequently.
- Intimate terrorism (or "patriarchal terrorism") where one partner uses violence along with emotional and psychological abuse to maintain control over the other.

Related are:

- Violent resistance is used mostly by women against abusive partners. It may be one clue that a battered person is about to leave an abusive relationship.
- Mutual violent control is when both partners are violent and controlling and they possibly battle for control in the relationship. As with intimate terrorism, violence is one form of control used by each abuser.

#### Physical violence

**Physical violence** is the intentional use of physical force with the potential for causing injury, harm, disability, or death, for example, hitting, shoving, biting, restraint, kicking, or use of a weapon.

#### Sexual violence and incest

**Sexual violence** and **incest** are divided into three categories:

1) use of physical force to compel a person to engage in a sexual act against their will, whether or not the act is completed;

2) attempted or completed sex act involving a person who is unable to understand the nature or condition of the act, to decline participation, or to communicate unwillingness

to engage in the sexual act, e.g., because of illness, disability, or the influence of alcohol or other drugs, or because of intimidation or pressure; and
3) abusive sexual contact.

**Sexual vice**

**Sexual vice** is the use of sex as a weapon to commit aggression against a partner, to take a partner's resources, and/or to gain power and control over a partner. As it is covert, politically taboo to acknowledge and almost always overlooked by domestic violence researchers, sexual vice is rarely seen in domestic violence literature. Sexual vice depends on erotic predation and abuse to commit intimate aggression often with ostensibly *nice*, and overtly non-violent but *covertly* violent seductions and/or sex acts. It is also often used against children by parents to rape their *children'(s)* freely offered respect and attention.

**Psychological violence**

**Threats** of physical, psychological or sexual, or social violence that use words, gestures, or weapons to communicate the intent to cause death, disability, injury, physical, or psychological harm.

**Psychological/emotional violence** involves violence to the victim caused by acts, threats of acts, or coercive tactics. Psychological/emotional abuse can include, but is not limited to, humiliating the victim, controlling what the victim can and cannot do, withholding information from the victim, deliberately doing something to make the victim feel diminished or embarrassed, isolating the victim from friends and family, and denying the victim access to money or other basic resources. It is considered psychological/emotional violence when there has been prior physical or sexual violence or prior threat of physical or sexual violence.

**Relational aggression** is form of psychological/social aggression the uses various forms of falsehood, secrecy and gossip to commit covert violence. Also known (incorrectly) as 'Female Bullying', it is often a spectacularly successful tactic because so few people know how to detect it. Women, and also men, often use it because it is covert, leaves no visible scars and can be done with a smile. It destroys or damages the target's reputation and ruins the targets relationships.

**Parental alienation** is another form of covert violence where children are used as a weapon of war by one parent to alienate the other parent. This covert form of domestic violence is often used by women, and sometimes men too, in high-conflict marriages. It is often devastating to the alienated spouse/parent and to the alienating/alienated children caught in the middle. In effect, it uses innocent, unwitting children to commit relational aggression by one parent against the other.

**Economic/social abuse**

Controlling victim's money and other economic resources. Preventing victim from finishing education or obtaining employment.

**Stalking**

In addition, stalking is often included among the types of Intimate Partner Violence. Stalking generally refers to repeated behaviour that causes victims to feel a high level of fear (Tjaden & Thoennes, 2000). However, psychiatrist William Glasser states that fear and all other emotions are *self*-caused as evidenced by the wide range of emotions two different subjects might have in response to the same incident.

#### Spiritual Abuse

**Spiritual abuse** includes:

1) using the spouse's or intimate partner's religious or spiritual beliefs to manipulate them
2) preventing the partner from practicing their religious or spiritual beliefs
3) ridiculing the other person's religious or spiritual beliefs
4) forcing the children to be reared in a faith that the partner has not agreed to

## Violence against children

When it comes to domestic violence towards children involving physical abuse, research in the UK by the NSPCC indicated that "most violence occurred at (78 per cent) with mothers being primarily responsible in 49 per cent of cases and fathers in 40 per cent of cases."

## Causes

There are many different theories as to the cause of domestic violence. As with many phenomena regarding human experience no one approach appears to cover all cases.

Identified and proposed causes include the need for power and control, as a form of bullying and social learning of abuse by insecure men based on their own early abuse by their mothers.

Factors associated with domestic violence also include substance abuse, mental illness, poverty and various psychological characteristics, such as authoritarianism.

#### Power and control

*... power in a relationship is often a matter of perception. A person may perceive themselves to be put-upon when a less involved observer would disagree.*

A causalist view of domestic violence is that it is a strategy to gain or maintain power and control over the victim.

An alternative view is that abuse arises from powerlessness and externalizing/projecting this and attempting to exercise control of the victim. It is an attempt to 'gain or maintain power and control over the victim' but even in achieving this it cannot resolve the powerlessness driving it. Such behaviours have addictive aspects leading to a cycle of abuse or violence). Mutual cycles develop when each party attempts to resolve their own powerlessness in attempting to assert control.

Modes of abuse tend to be gendered, females tending to use more psychological and men more physical forms. The visibility of these differs markedly.

Questions of power and control are integral to the widely accepted Duluth Domestic Abuse Intervention Project. They developed "Power and Control Wheel" to illustrate this, it has power and control at the center, surrounded by spokes (techniques used), the titles of which include:

- Coercion and threats
- Intimidation
- Emotional abuse
- Isolation

- Minimizing, denying and blaming
- Using children
- Economic abuse
- Male privilege

The model attempts to address abuse by one-sidedly challenging the misuse of power by the 'perpetrator'.

Critics of this model suggest that the one-sided focus is problematic as resolution can only be achieved when *all* participants acknowledge their responsibilities, and identify and respect mutual purpose

### Male power and control

#### Bullying

Domestic violence comes as a form of bullying, as a means to an end that is easier than other means. The heading on the UK National Website for Bullying in the Family states that 'Those Who Can, Do. Those Who Can't Bully.' It seems reasonable to add that those who *won't* also prefer violence too.

## The cycle of violence

Frequently, domestic violence is used to describe specific violent and overtly abusive incidents, and legal definitions will tend to take this perspective. However, when violent and abusive behaviours happen within a relationship, the effects of those behaviours continue after these overt incidents are over. Advocates and counsellors will refer to domestic violence as a pattern of behaviours, including those listed above.

Lenore Walker presented the model of a Cycle of Violence which consists of three basic phases:

*Honeymoon Phase*

Characterized by affection, apology, and apparent end of violence.

*Tension Building Phase*

Characterized by poor communication, tension, fear of causing outbursts,

*Acting-out Phase*

Characterized by outbursts of violent, abusive incidents.

Although it is easy to see the outbursts of the Acting-out Phase as abuse, even the more pleasant behaviours of the Honeymoon Phase serve to perpetuate the abuse.

## Statistics

Domestic violence is a significant problem. Measures of the incidence of violence in intimate relationships can differ markedly in their findings depending on the measures used. Survey approaches tend to show parity in the use of violence by both men and women against partners than do approaches using data from reports of domestic violence that tends to show women experiencing violence from male partners as the majority of cases (over 80%). Further discussion of this occurs in the next section on gender differences.

Research based on the survey based Conflict Tactics Scale, a measure of intrafamily conflict and violence focusing on the adults in the family developed by Murray Straus (1979)

has included national U.S. surveys on the prevalence of family violence in the and other countries. These include the two U.S. National Family Violence Surveys (Straus & Gelles, 1990), the National Violence Against Women Survey (Tjaden & Thoennes, 2000), this research has tended to show men and women equally violent.

Research based on reported domestic violence or on police records show men to be responsible for the majority of domestic violence and the high frequency of women as victims.

The problem of under-reporting is believed to be substantial.

**Europe**

A Council of Europe study (1992) found that 1 in 4 women experience domestic violence over their lifetimes and between 6-10% of women suffer domestic violence in a given year.

**UK**

The British Crime Survey for the year 2001-2 reported, "There were an estimated 12.9 million incidents of domestic violence acts (nonsexual threats or force) against women [84%] and 2.5 million against men [16%] in England and Wales in the year prior to interview." The same report states, "Four per cent of women and two per cent of men were subject to domestic violence (non-sexual domestic threats or force) during the last year."

In the United Kingdom, the police estimate that around 35% of domestic violence against women is actually reported and a 2002 Women's Aid study found that 74% of separated women suffered from post-separation violence.

**US**

It is estimated that every year in the United States, approximately 3 million women are assaulted by their partner.

In 1998 in the U.S.,of the approximately 1.5 million violent crimes committed between intimate partners, over 876,000 of the victims were women, and over 835,000 were men. Of the approximately 1,830 murders committed against intimate partners in 1998, 3 out of 4 of the victims were women. In 2001 according to the United States Census Bureau there were 691,710 non-fatal domestic violence acts committed and 1,247 fatal incidents. In s where domestic violence occurs, children in the  are at a 300% greater risk of being abused.

**Under-reporting**

Many incidents of domestic violence go unreported to authorities due to the shame and fear associated with domestic violence.

Men's rights activists and others supporting male victims argue that there is a range of socialization related factors that would lead to very high levels of under-reporting by male victims. They also argue that until recently, very few studies asked about female-on-male (or female-on-female) domestic violence; so while these figures are appallingly high, the prevalence of violence against men is typically not included in the figures.

**Cost**

In the U.S., between 3 and 5 billion dollars are spent annually for medical expenses related to domestic violence. Also, approximately 100 million dollars is lost by businesses annually though lost productivity, sick leave and absenteeism due to domestic violence.

## Gender differences

Domestic violence tends to be hidden; the visibility of different types of domestic violence varies relating to whether it is more physical or psychological. Easily visible and physical forms domestic violence (so-called 'male') not the less visible, psychological (so-called 'female') forms of domestic violence.

The discussion of domestic violence needs to include a discussion of the role gender. This can overwhelm any other issues, due to the degree of emotion that is evoked by the idea of vulnerable people powerless and hurt at the hands of a partner, spouse or other relative.

Erin Pizzey, the founder of an early women's shelter in Chiswick, London, has expressed her dismay at how the issue has become a gender-political football, and expressed an unpopular view in her book *Prone to Violence* that some women in the refuge system had a predisposition to seek abusive relationships. She also expressed the view that domestic violence can occur against any vulnerable intimates, regardless of their sex. Given the violence that she herself experienced in the UK for voicing her views, one might be suspicious of some of those who opposed her views, which remain very relevant. In the same book, Erin Pizzey stated that, of the first 100 women to enter the refuge, 62 were as violent, or more violent, than the men they were, allegedly, running away from.

There are women and men who seek to put forward the idea, that abusive men are sexy. This can be shown in the media with the genre of bad boy romance novels. This promotes a culture of supporting abusive men, and of even seeing non abusive men as somehow missing something for not being abusive.

**Men or women as violent**

There continues to be discussion about whether men are more abusive than women, whether men's abuse of women is worse than women's abuse of men, and whether abused men should be provided resources similar to those available for abused women. What is often missing in such discussions is that, being equal, both genders commit more or less equal aggression, the difference being in the form that aggression takes.

Males often prefer physical aggression while women often prefer psychological aggression. Unlike physical violence, psychological violence leaves no visible scars but its consequences, to the target, can be just as terrible.

The statistics cited by Women's Aid and Ahimsa are that violence by women against men is a tiny proportion of all domestic violence is rejected by advocates for male victims of domestic violence. They hold that this finding is based in the situation that many studies report only male-on-female violence because that is all they ask about, those studies that do examine prevalence in both directions overwhelmingly find little difference by gender. This is particularly true when questions are specific: for example, men typically do not report being slapped if they are simply asked about "violence"; women do.

Martin S. Fiebert of the Department of Psychology at California State University, Long Beach, provides an annotated bibliography of 174 scholarly studies that have found significant incidence of female-on-male domestic violence.

Studies have been carried out to explore these issues, and results have seemed somewhat contradictory. A problem in conducting such studies is the amount of silence, fear and shame that results from abuse within families and relationships. Another is that abusive patterns can tend to seem normal to those who have lived in them for a length of time. Similarly, subtle forms of abuse can be quite transparent even as they set the stage for further abuse seeming

normal. Finally, inconsistent definition of what domestic violence is makes strong conclusions hard to reach when compiling the available studies.

Both men and women have been arrested and convicted of assaulting their partners in both heterosexual and homosexual relationships. The bulk of these arrests have been men being arrested for assaulting women, but that has been shifting somewhat over time and clearly arrest records are not the whole story. Actual studies of behaviour show that whilst half of male/female intimate violence is best described as mutual brawling, a quarter is the male attacking the female and the remaining quarter being females attacking their male partner. Determining how many instances of domestic violence actually involve male victims is difficult. Male domestic violence victims may be reluctant to get help for a number of reasons (see this article) (Article checked August 8, 2004.) A man who calls for help may even risk being arrested as the "perpetrator" even though he was the victim.

The general consensus seems to be that male on female domestic violence is more likely to result in serious injury or death, whereas female on male (which, under the definition used by the UK Government if no others, includes preventing the father seeing the children), is more likely to result in male suicide. Men on average have more upper body strength and socialization that predisposes them to resort to violence more than women do, and that can give them a higher average lethality than women. However, women can and do use weapons to equalize whatever deficit in physical power which may be present, and can also use social constraints against men hitting women even in self-defence, to provide them with sufficient lethality to be dangerous in conflict situations. The US National Family Violence Survey has consistently indicated, in repeated surveys over more than 30 years, that women are more than twice as likely as men to initiate domestic assault, and more than twice as likely to use weapons. The oft-repeated claim that all violence by women is self-defence has similarly been proven to be based on circular reasoning. Women also are at least as well equipped to use psychological violence that forms a pattern of coercive and controlling behaviour (to use the Women's Aid definition given above). Women are also equally capable of using a proxy, which would further skew the results (since a proxy murder is not recorded as a case of domestic violence.)

In the United States, the bulk of the decrease in rates of intimate partner homicides is accounted for the dramatic decrease in women's murders of their male intimate partners. Murders of female intimate partners by men have dropped, but not nearly as dramatically. (See, for example, the report Violence by Intimates from the US Bureau of Justice Statistics. Men kill their female intimate partners at about four times the rate that women kill their male intimate partners. Research by Jacquelyn Campbell, PhD RN FAAN has found that at least two thirds of women killed by their intimate partners were battered by those men prior to the murder. She also found that when males are killed by female intimates, the women in those relationships had been abused by their male partner about 75% of the time (see [[battered person syndrome and battered woman defence).

Some researchers have found a relationship between the availability of domestic violence services, improved laws and enforcement regarding domestic violence and increased access to divorce, and higher earnings for women with declines in intimate partner homicide. (Laura Dugan, Daniel S. Nagin, and Richard Rosenfeld. Explaining the Decline in Intimate Partner Homicide: The Effects of Changing Domesticity, Women's Status, and Domestic Violence Resources in Homicide Studies, Vol. 3, No. 3, 187-214, 1999)

This suggests that, ironically, male abusers have benefited from domestic violence reforms, and are less likely to be killed by their partners since women are no longer faced with murder as their "only option" to escape the violence. At the same time, men continue to kill their female partners at almost the same rate. This suggests that reforms in the civil and criminal system and social services to battered women have not impacted the fundamental causes of domestic violence. Although some presume that this indicates a gendered nature of the problem, the lack of success may itself be a result of overly simplistic gender-assumptions on the nature of violence (see notes on the Duluth model in the 'Response to domestic violence' section).

Gender roles and expectations can and do play a role in abusive situations, and exploring these roles and expectations can be helpful in addressing abusive situations, as do factors like race, class, religion, sexuality and philosophy. None of these factors cause one to abuse or another to be abused.

**Gender bias in the language of domestic violence**

When people, community agencies and the media discuss domestic violence, they often refer to the perpetrator as "he" and the victim as "she". This is usually done because the reported prevalence of men perpetrating violence in the U.S. is higher than women. The Full Report of the Prevalence, Incidence, and Consequences of Violence Against Women, Conducted by the US Department of Justice states that "Women experience more intimate partner violence than do men: 22.1 percent of surveyed women, compared with 7.4 percent of surveyed men, reported they were physically assaulted by a current or former spouse, cohabiting partner, boyfriend or girlfriend, or date in their lifetime; 1.3 percent of surveyed women and 0.9 percent of surveyed men reported experiencing such violence in the previous 12 months. Approximately 1.3 million women and 835,000 men are physically assaulted by an intimate partner annually in the United States."

The largest survey on domestic violence ever undertaken was conducted by the British Office in 1999. Over 10,000 men and women were interviewed and the result published as Report 191. This stated that 4.3% of men and 4.3% of women had experienced domestic violence. This highlighted the fact that women are equally as violent as men in the .

**Domestic violence in same-sex relationships**

Domestic violence occurs in 18% of lesbian couples in the US so it is obviously gender independent. In an effort to be more inclusive, many organizations have made an effort to use gender-neutral terms when referring to perpetratorship and victimhood.

Historically domestic violence has been seen as a family issue and little interest has been directed at violence in same-sex relationships. It has not been until recently, as the gay rights movement has brought the issues of gay and lesbian people into public attention, when research has been started to conduct on same-sex relationships. Several studies have indicated that partner abuse among same-sex couples (both female and male) is relatively similar in both prevalence and dynamics to that among opposite-sex couples. Gays and lesbians, however, face special obstacles in dealing with the issues that some researchers have labelled "the double closet": not only do gay and lesbian people often feel that they are discriminated against and dismissed by police and social services, they are also often met with lack of support from their peers who would rather keep quiet about the problem in order not to attract negative attention toward the gay community. Also, the supportive

services are mostly designed for the needs of heterosexual women and do not always meet the needs of other groups.

#### Allegations of domestic violence

Allegations of domestic violence are frequent in post-divorce/separation situations. Such allegations may often be third-party abuse, using third-parties such as courts to carry out untraceable abuse against a falsely-accused 'perpetrator' (see article in Nuance Journal of Family Studies). The consequences of such allegations can be serious for the alleged perpetrator since occupation of the and custody of the children may be at stake. In Australia, mandated allocation of family resources in court-supervised separation shifts automatically from 50:50 to 80:20 in favour of the alleged victim if there is any allegation of abuse; anecdotal reports and other evidence indicate that such allegations are accepted only from women, and that the allegation itself is required to be taken as its own proof, without any checks or balances. It is sometimes claimed that "less than 2% of reported domestic violence allegations are proved false", but anecdotal and other evidence suggests that this claim, as with many supposed statistics in domestic-violence 'research', is based more on wishful thinking and circular reasoning than on fact.

## Response to domestic violence

The response to domestic violence is typically a combined effort between law enforcement agencies, the courts, social service agencies and corrections/probation agencies. The role of each has evolved as domestic violence has been brought more into public view. Historically, law enforcement agencies, the courts and corrections agencies treated domestic violence as a personal matter. For example, police officers were often reluctant to intervene by making an arrest, and often chose instead to simply counsel the couple and/or ask one of the parties to leave the residence for a period of time. The courts were reluctant to impose any significant sanctions on those convicted of domestic violence, largely because it was viewed as a misdemeanour offense. This mindset of treating family violence as a personal problem of minor consequence permeated the system's response, and potentially allowed the perpetrator to continue acting violently.

Activism, initiated by victim advocacy groups and feminist groups, has led to a better understanding of the scope and effect of domestic violence on victims and families, and has brought about changes in the criminal justice system's response.

#### The Duluth Domestic Abuse Intervention Project

In 1981, the Duluth Domestic Abuse Intervention Project became the first multi-disciplinary program designed to address the issue of domestic violence. This experiment, conducted in Duluth, MN, frequently referred to as the "Duluth Project."

It coordinated agencies dealing with domestic situations, drawing together diverse elements of the system, from police officers on the street, to shelters for battered women and probation officers supervising offenders.

This program has become a model for other jurisdictions seeking to deal more effectively with domestic violence. Corrections/probation agencies in many areas are supervising domestic violence offenders more closely, and are also paying closer attention to the victim's needs and safety issues.

There has been controversy as the Duluth framework depends on a strict "patriarchal violence" model and presumes that all violence in the  and elsewhere has a male perpetrator and female victim. Also evidence of success of the model is limited, with scholarly analysis and critique.

**Treatment and support**

Publicly available resources for dealing with domestic violence have tended to be almost exclusively geared towards supporting women and children who are in relationships with or who are leaving violent men, rather than for survivors of domestic violence *per se*. This has been due to the purported numeric preponderance of female victims and the perception that domestic violence only affected women. Resources to help men who have been using violence take responsibility for and stop their use of violence, such as Men's Behaviour Change Programs or anger management training, are available, though attendees are ordered to pay for their own course in order that they should remain accountable for their actions.

Men's organisations, such as ManKind in the UK, often see this approach as one-sided; as Report 191 by the British  Office shows that men and women are equally culpable, they believe that there should be anger management courses for women also. They accuse organisations such as Women's Aid of bias in this respect saying that they spend millions of pounds on helping female victims of domestic violence and yet nothing on female perpetrators. These same men's organisations claim that before such help is given to female perpetrators, Women's Aid would have to admit that women are violent in the . This they seem reluctant to do.

One of the challenges for lay observers, victims, perpetrators and treatment providers is demonstrated by the tendency to describe perpetrator treatment as men's "anger management" groups.

Comprehensive and accountable behaviour change programs are seen as far more appropriate and effective interventions in male violence in the  than anger management groups.

Inherent in anger management only approaches is the assumption that the violence is a result of a loss of control over one's anger. While there is little doubt that some domestic violence *is* about the loss of control, the choice of the target of that violence may be of greater significance. Anger management might be appropriate for the individual who lashes out indiscriminately when angry towards co-workers, supervisors or family. In most cases, however, the domestic violence perpetrator lashes out *only* at their intimate partner or relatively defenseless child, which suggests an element of choice or selection that, in turn, suggests a different or additional motivation beyond simple anger. Most experienced treatment providers have probably observed that for various reasons, many of which may be cultural, the perpetrator has a sense of entitlement, sometimes conscious, sometimes not, that leads directly to their choice of target.

Men's behaviour change programs, although differing throughout the world, tend to focus on the prevention of further violence within the family and the safety of women and children. Often they abide by various standards of practise that includes 'partner contact' where the participants female partner is contacted by the program and informed about the course, checked about her level of safety and support and offered support services for herself

if she requires them. Many of these programs have both a male and female facilitator and follow a program designed to highlight the impact of his behaviour, examine the attitudes, values and behaviours that lead to his choice to use violence and aim to support and challenge the man to take responsibility for his use of violence.

Work with men who use violence and abuse toward family members can be seen in Victoria, Australia where a unique combination of voluntary and mandated (court or police referred) programs exist as well as a statewide telephone counselling, information and referral service for men exists. See: No To Violence (NTV) the Male Family Violence Prevention Association. However, there are no equivalent services in Victoria for women who use violence or abuse, nor any support services at all for abused men. The absence of such services leads to circular claims that no such services are required, and to similarly circular claims that the available services represent proof that violence is exclusively 'male'.

**Police**

From the perspective of the police, who are often the first to investigate domestic violence incidents, one of the problems is that the definitions of domestic violence include acts that are not themselves crimes. The London Metropolitan Police has nevertheless compiled a list of the crimes which typically can occur when domestic violence occurs. They are:

Murder/attempted murder/murder in English law
Manslaughter/manslaughter in English law
Rape
Indecent assault
Grievous bodily harm/wounding
Actual bodily harm
Common assault
Threats to kill
Affray
Threatening behaviour
Harassment
Blackmail
False imprisonment
Kidnapping
Criminal damage
Malicious communications
Witness intimidation
Obstructing the course of justice
Conspiracy to pervert the course of justice

The UK Crown Prosecution Service publishes guidance for prosecution in cases of alleged domestic violence.

**Risk assessment**

Policy in the UK since the start of the millennium has been to make a risk assessment when there is a reported incident of domestic violence in order to determine the likelihood of serious harm or further serious harm occurring, regardless of whether an actual crime has been committed. Further proceedings are then based on the outcome of the risk assessment.

Some are concerned at the jurisprudence of this approach, because it allows punitive action to be taken against an alleged perpetrator without recourse to a fair trial. The charity Women's Aid proposes that such risk assessments should always be conducted on fathers who wish to see their children after parental separation even where there has been no history of domestic violence:

> *Women's Aid is concerned that there is no mention* [in a recent government Green Paper] *of the development of clear protocols to ensure that these measures* [new measures to ensure family continuity] *are not used in cases where there is a known history* ***or future risk*** *of domestic violence.*

#### Bias against men in service provision

In the UK there are 440 refuges for women to run to and to take their children with them, and only two such refuges for men. Advocates of increased services for male victims argue that this is indicative of the "success" of women's groups, with some suggesting a conspiracy to deny domestic violence against men.

## Domestic violence in popular culture

#### Abusive men in the news media

The news media finds it difficult to maintain neutrality in reporting or editorialising on violence. Indeed, since many are "for profit" organizations, the selection of material to report and the prominence accorded to the coverage frames the readership's response and is intended to increase sales or advertising revenues rather than perform an altruistic social education function (see Scheufele: 1999 and 2000). The central organizing idea or narrative of story lines provides meaning to the events described and clusters ideas that guide the individuals as they process the information. Murnen (2002) points to the patriarchal structure of the management of commercial publishing, both fiction and non-fiction, television and cinema production, and the music, games, and advertising industries, all of which are reinforced by the continuing male dominance of political, economic, and legal resources. Men control the content and masculine ideology infuses the communication process, pandering to the relevant market niches and their prejudices to maximise sales revenues. Thus, themes of violent behavior are often portrayed in an uncritical style which reinforces stereotypes and may appear to condone the use of violence in certain specific situations. Sexual relationships are characteristically depicted in terms of the power disparities arising from physical strength: disparities that contribute to women's vulnerability to male authority (Dixon-Mueller: 1993). Social scientists now argue that aggression in the real world is socially learned behavior and results from cultural influences. For example, Reiss (1986) found that in rape-prone societies there was more endorsement of a "macho personality" (e.g. acceptance of physical aggression and of high risk-taking, casual attitudes toward sex) and more agreement with belief in the inferiority of females. Gerbner and Gross (1976) hypothesize that heavy viewers of media will begin to perceive the world as reflective of the worlds they view on television and in the media. Cultivation theory (see Gerbner et al: 1973) examines "the continual, dynamic, ongoing process of interaction among messages and contexts" and identifies the most recurrent, stable, and overarching patterns in media content. In repetitively viewing these recurrent patterns and

images, the reader/viewer begins to accept the images as reality. Thus, media coverage frames the debate about the social acceptability of domestic violence in general and of the behavior of some individuals in particular, and may directly influence the real-world behavior in "ordinary" relationships.

**In film**

The Piano (1993)
Once Were Warriors (1990) book and film
Sleeping with the Enemy (1991) starring Julia Roberts
Fried Green Tomatoes (1991) book and film
What's Love Got to Do With It story of Ike and Tina Turner
The Burning Bed (1984)
The Color Purple (1985)
Gaslight (1944) psychological abuse
The Joy Luck Club (1993)

## Across cultures and religions

**Hinduism**

**Islam**

Sheikh Muhammad Kamal Mustafa, imam of the mosque of the city of Fuengirola, Costa del Sol, Spain, in his book The Woman in Islam writes, of the status of violence against wives on the part of husbands in Islamic Sharia law, stating that it is permissible in some instances.

> The wife-beating must never be in exaggerated, blind anger, in order to avoid serious harm [to the woman]." He adds, "It is forbidden to beat her on the sensitive parts of her body, such as the face, breast, abdomen, and head. Instead, she should be beaten on the arms and legs," using a "rod that must not be stiff, but slim and lightweight so that no wounds, scars, or bruises are caused." Similarly, "[the blows] must not be hard."

Mustafa noted in his book that the aim of the beating was to cause the woman to feel some emotional pain, without humiliating her or harming her physically. According to him, physical blows must be the last resort to which a husband turns in punishing his wife, and is, according to the Qur'an (Chapter 4, Verse 34), the husband's third step when the wife is rebellious: First, he must reprimand her, without anger. Next, he must distance her from the conjugal bed. Only if these two methods fail should the husband turn to beating.

Sheikh Yousef Qaradhawi, head of the European Council for Fatwa and Research, has advocated "non-painful" beating of wives: "it is permissible for [the husband] to beat her lightly with his hands, avoiding her face and other sensitive parts. In no case should he resort to using a stick or any other instrument that might cause pain and injury."

Dr. Muhammad Al-Hajj, lecturer on Islamic faith at the University of Jordan (Amman) states:

> Hard beatings are those that leave marks on the body or on the face. Thus, beating on the face is prohibited, because the face is a combination of the features of beauty, as it is said. It is forbidden to beat the face, it is forbidden to administer blows that leave fractures or wounds; this is what our sages have said in their books.

While some Muslims interpret the Qur'an to allow the beating of wives, many other Muslims interpret the scripture to say "leave" the wife, not beat her.

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| Up | Child abuse

# Child abuse

**Child abuse** is the physical or psychological maltreatment of a child. Child abuse is often synonymous with the term *child maltreatment* or the term *child abuse and neglect*.

There are many forms of abuse and neglect and many governments have developed their own *legal* definition of what constitutes child maltreatment for the purposes of removing a child and/or prosecuting a criminal charge. In the United States, the Federal Government puts out a full definition of child abuse and neglect and creates a summary of each State definition. To view, go to Definitions of Child Abuse and Neglect: Summary of State Laws that is part of the 2005 State Statute series by the National Clearinghouse on Child Abuse and Neglect Information.

## Distribution of child abuse and neglect in the United States

#### By perpetrator characteristics

The majority (78%) of maltreated children were maltreated by their birth parents. Birth parents were responsible for 62% of the abuse cases and 91% of the neglect cases.

Birth parents were the most closely related perpetrators for 72% of physically abused children and 81% of emotionally abused children. Of the children who were abused by their birth parents the majority (75%) were abused by their mothers and a sizable minority (46%) were abused by their father (some children were abused by both parents). By contrast, children who were abused by other parents or parent-substitutes were more likely to be mistreated by a male (80-85%) than by females (14-41%)

The pattern was distinctly different for child sexual abuse. Almost-one half of sexually abused children were sexually abused by someone other than a parent or a parent-substitute. Just over one-fourth were sexually abused by a birth parent and one-fourth were sexually abused by parent-substitute (corrected NIS-3 typo). A sexually abused child was

most likely to sustain serious injury or impairment when a birth parent was the perpetrator. Male perpetrators committed 89% of *known* child sexual abuse versus only 12% by females but this statistic fails to include non-contact forms of child sexual abuse that females often prefer which causes serious *psychological* injury and impairment.

Neglected children were more often neglected by female perpeprators (87%) than by male perpetrators 43%. Since the vast majority (91%) of neglected children were neglected by their birth parents, this means that birth mothers committed the majority of neglect cases as opposed to birth fathers. This finding is congruent with the fact that mothers tend to be the primary caretakers and are the primary parents held accountable for any ommissions and/or failings in caretaking.

**By family characteristics**

Children of single parents were at higher risk of physical abuse and all types of neglect and were over-represented among seriously injured, moderately injured and endangered children. Compared with their counterparts living with both parents, children in single-parent families had:

- a 77-percent greater risk of being harmed by physical abuse.
- an 87-percent greater risk of being harmed by physical neglect.
- a 74-percent greater risk of being harmed by emotional neglect.
- a 220-percent (or more than three times) greater risk of being educationally neglected.
- a 120-percent greater (more than two times) greater risk of being endangered by some type of child abuse or neglect.

Among children in single parent households, those living with only their father were approximately one and two-thirds more likely to be sexually abused than those living only with their mothers. Based on the data above, children living only with their mother were far more likely to be neglected than those living only with their fathers.

Children in families with income below $15,000 dollars a year were 14-56 *times* more likely to suffer specific forms of serious child abuse vs children from families with incomes of $30,000 per year or more. Family income was significantly related to incidence rate of nearly every category of maltreatment. Children from families with income below $15,000 are over 31 *times* more likely to be considered endangered, although not yet injured, by some type of abusive or neglectful treatment than those from families with incomes of $30,000 per year or more.

Family size was connected with a huge increases in the levels of educational and physical neglect. Children in the largest families (those with four or more children) were almost three times more likely to be educationally neglected and nearly two and two fifths more likely to be physically neglected. Surprisingly 'only' children suffered more neglect than children in families of two-three children. However, children in the largest families were physically neglected at nearly three times the rate of those who came from 'only' child households.

**By child characteristics**

Girls were sexually abused about three times more often than boys. However, this data is based on definitonal guidelines that permit *inference* of injury of harm to girls that occurred in connection with more extreme forms of sexual abuse. In addition, there is evidence to suggest that women commit sexual abuse against their own children in far greater numbers

than are being reported, often with covert, non-contact methods, and that they can conceal both overt and covert child sexual abuse much more easily inside their families than can men. Given that female sexual abuse of children is rarely reported it is impossible to know how many boys versus girls are sexually abused by birth mothers and other female caretakers.

Boys were at significantly (24%) greater risk of serious injury than girls. In addition, the trends in *fatal* injuries moved in opposite directions between NIS-2 and NIS-3 studies with the incidence of fatally injured girls declining slightly while the incidence of fatally injured boys rose. Boys are also significantly more likely to be emotionally neglected than girls (boys' risk was 18% greater than girls').

Children under age 12, and especially those ages 6-11 were at highest risk for all forms of mistreatment. However, one form of abuse, the sexual abuse of children has a strikingly low age transition in the distribution of incidence rates. The rate of child sexual abuse was very low for 0-2 year olds, but then relatively constant for children ages 3 and older, indicating a very wide range of vulnerability from pre-school age on.

This study found no race-related differences in maltreatment incidence.

## Reporting abuse and neglect in the United States

Anyone in the United States may make an anonymous report of abuse, neglect or sexual abuse by reporting to the emergency services by dialing 911 or calling the local police department.

Abuse and neglect may only be reported at the state or local level, not to the U.S. government. Most states have a toll-free hotline staffed by trained call screeners. When contacted, they will either open the case for investigation or log the report. Depending on available resources and the department's legal mandate, one report may not be sufficient to open a case, but a detailed report about a potentially serious case, or multiple reports (by different reporters), may suffice. At that point, someone from a legally designated agency will investigate the report. The investigators may determine there is no evidence of maltreatment, that there is evidence enough to offer support to the family in the , or that there is evidence enough to remove the child from the .

Some professionals who work with children are mandatory reporters. Each U.S. state and territory designates individuals, typically by occupational group, who are mandated by law to report child maltreatment. Such individuals often include health care workers, school personnel, child care providers, social workers, law enforcement officers, and mental health professionals.

Some U.S. states also mandate animal control officers, veterinarians, commercial film or photograph processors, substance abuse counselors, and firefighters to report abuse or neglect. Four states--Alaska, Arkansas, Connecticut, and South Dakota--include domestic violence workers on the list of mandated reporters. Approximately eighteen states require all citizens to report suspected abuse or neglect regardless of profession.

In any state, an adult in charge of a child who has actual knowledge of child abuse (for example, who sees a stranger, a friend, or a family member abusing the child), and fails to report the abuse, can be charged with one or more crimes. However, prosecutions under "mandated reporter" statutes remain uncommon.

## Childhelp USA

Founded in 1959 by Sara O'Meara and Yvonne Fedderson, Childhelp USA is one of the largest and oldest national nonprofit organizations dedicated to the prevention of child abuse, neglect as well as to the treatment of its victims in the United States. Childhelp's programs, which directly serve abused children and their families, focus on meeting the children's physical, emotional, educational and spiritual needs. In 2005, Sara and Yvonne were both nominated for the Nobel Peace Prize.

## Reporting abuse and neglect in Australia

Child abuse and neglect is the subject of mandatory reporting in most Australian jurisdictions. Usually professional people such as doctors, nurses and teachers are bound to report strong evidence of abuse or neglect. State authorities, such as the Child Protection

Unit of the Department of Human Services (Victoria), have statutory authority to investigate and deal with child abuse.

## Reporting abuse and neglect in United Kingdom

Childline is a telephone contact agency provided for children to discuss any concerns they have with a team of trained volunteers.

NSPCC is the umbrella organisation now funding this project. The NSPCC also provides a telephone helpline for anyone to contact professionally trained social workers regarding concerns about children, as well as a variety of other projects.

The NSPCC forward any concerns they receive on to the relevant Local Authority (where the child concerned lives) which would then make enquiries regarding those concerns.

## Authorities

Depending on the country, the agencies responsible for investigating child abuse may be run nationally, regionally, or locally. These agencies may be called Child Protective Services (CPS), Department of Children and Family Services (DCFS), or by other similar names. In the U.S., these agencies are usually listed in the state government section of the telephone book under "Children" or "Health" or "Human Services". In a few instances in the U.S., some of the functions of these agencies are outsourced to private individuals or companies.

People who investigate claims of child abuse may be called a "children's social worker" (CSW) or a case worker.

## Child abuse by authorities

Schools and correctional facilities are occasionally charged with child abuse. One such program is the *Tranquility Bay* operation on Jamaica run by the World Wide Association of Specialty Programs and Schools.

In some Central African cultures, child abuse by parents and other adult relatives is accepted as a means of purging witchcraft. Witches are believed be the source of terminal illnesses such as AIDS and cancer. In such cases, various methods are used to rid the affected person from the bewitching spirit, often including Physical abuse and Psychological abuse. Children are often accused of being witches. Such instances of child abuse often go unreported since the members of the society that witness such abuse are too afraid to be accused of being accomplices.

## Notable incidents of child abuse

The death of Elisa Izquierdo
The death of Nixzmary Brown
The death of Joseph Wallace
The death of Nadine Lockwood
The Joel Steinberg case
The Tulasa Thapa case

The death of Justina Morales
The death of Candace Newmaker
The David Pelzer Case

| Up

# Online wedding

Something most often seen in massively multiplayer online role-playing games, **online weddings** date all the way back to the beginning of online communities and early online games such as The Shadow of Yserbius. Two people who wish their avatars, or characters, to be married will create an event that resembles a standard wedding. This became very popular with the introduction of Ultima Online which not only provided rings, outfits and decorations, but sometimes even Gamemasters to officiate. This tradition has carried forward into several other MMORPGs and virtual communities.

It is interesting to note that in many cases the participants do not know each other outside the virtual community. Some couples may not even know each other's true name, gender, etc. Some do, in fact, extend this union outside the virtual, but many do not. Many will celebrate a real-life union in this way.

Sometimes virtual weddings are performed because the couple is genuinely in love, and wish to express that love in a public way. In order to conform to many of today's interpretations of marriage, some MMORPGs, including Ragnarok Online, or servers of MMORPGs, allow homosexual and bestial marriages under certain provisions.

There does not appear to be any legal recognition for such "virtual" marriages. Some couples have joined in what appear to be legally binding unions through other mediums such as instant messengers or video conferencing. These ceremonies are presided by the same appropriate officials and witnesses needed for a standard union. Some of these unions occur across state or even national borders.

| Up

# Prostitution

**Prostitution** is the sale of sexual services. A person selling sexual services is a **prostitute**, a type of sex worker. In a more general sense of the word, anyone selling his/her services for a cause thought to be unworthy can be described as prostituting him/herself. In the United Kingdom a prostitute might be considered as any individual, "who allows his/her body to be used for lewd purposes in return for payment".

## Types of prostitution

Prostitution today occurs in various different settings.

- In **street prostitution** the prostitute solicits customers while waiting at street corners or walking alongside a street.
- Prostitution occurs in some massage parlors and in Asian countries in some barber shops where sexual services may be offered for an additional tip.
- Where prostitution is more out in the open, solicitation is done at bars, even open-air bars. Thailand is famous world-wide for these establishments.
- **Brothels** are establishments specifically dedicated to prostitution.
- Prostitution can also take place in the prostitute's apartment and in many countries this is the only legal form of prostitution. A hybrid between brothel and apartment prostitution exists in Germany, Belgium, Switzerland, China and the Netherlands: female prostitutes rent tiny one-room apartments and solicit customers from behind windows or through advertising.
- In **escort** or **out-call** prostitution, the act takes place at the customer's place of residence or more commonly at his or her hotel room. This form of prostitution often shelters under the umbrella of escort agencies, who ostensibly supply attractive escorts for social occasions. While escort agencies claim never to provide sexual services, very few successful escorts are available exclusively for social companionship. Even where this prostitution is legal, the euphemistic term "escort service" is common. See call girl. In the US, escort agencies advertise frequently on the World Wide Web and example advertisements can be readily found on any major search engine and on open forum sites such as Craigslist.
- Alternately, an escort may work independently of an agency and place advertisements on the internet or in newspapers and magazines for his or her own services, communicating with clients directly and setting up appointments on their own.
- In sex tourism, travellers from rich countries travel to poorer countries such as Thailand in search of sexual services where their currency buys more. Other popular sex tourism destinations are Cuba, Costa Rica, and former eastern bloc countries.
- The setting common in Russia and other countries of the former USSR takes the form of an open-air girl market. One prostitute stands by a roadside, and directs cars to a so-called "tochka" (usually located in alleyways or carparks), where lines of women are paraded for customers in front of their car headlights. The

client selects a prostitute, whom he takes away in his car. This leaves the woman (often very young girls) particularly open to abuse. Prevalent in the late 90s, this type of service has been steadily declining in the recent years.

- A "lot lizard" is a commonly-encountered special case of street prostitution. Lot lizards mainly serve those in the trucking industry at truck stops and stopping centers. Prostitutes will often proposition truckers using a CB radio from vehicle parked in the non-commercial section of a truck stop parking lot, communicating through codes based on commercial driving slang, then join the driver in his truck.

**Street prostitution**

*Main article: Street prostitution*

In street prostitution, the prostitute solicits customers while waiting at street corners or walking alongside a street, usually dressed in skimpy, suggestive clothing. Often the prostitute (commonly called a "hooker", "street hooker", or "streetwalker" to distinguish them from other sex workers) appears to mind his or her own business and waits for the customer to initiate contact. The act is performed in the customer's car or in a nearby alley or rented room (motels that service prostitutes commonly rent rooms by the half or full hour). Street prostitution differs significantly from "indoor prostitution," which refers to call girls, escort agencies, and workers in bars, brothels, and massage parlors. Generally, indoor prostitution is safer for the workers, has little or no negative impact on the surrounding community, is higher paid than street prostitution, and the workers are more satisfied with their work than street prostitutes (Weitzer 2000, 2005).

**Escort/Out-call prostitution**

*Main article: Call girl*

Those who work for an escort agency may obtain the position by responding to an employment advertisement, usually placed in the back of a magazine or newspaper. Escort agencies maintain a database or "stable" of employees of different types in order to cater to a wider client base. Some agencies may specifically deal in a certain type of prostitute. There are male-for-male, female-for-male, and female-for-female escort agencies, as well as a few male-for-female agencies. Agencies commonly specialise in only one sex. Transsexual prostitutes are available from some escort agencies.

Escort agencies typically advertise in regional publications and even telephone listings like the Yellow Pages. Many of them maintain websites with photo galleries of their employees. An interested client contacts an agency by telephone and offers a description of what kind of escort they are looking for. The agency will then suggest an employee who might fit that client's need.

The agency collects the client's contact information and calls the escort. Usually, to protect the identity of the escort and ensure effective communication with the client, the agency arranges the appointment. Sometimes it may be up to the escort to contact directly the client to make arrangements for location and time of an appointment. Generally the escort is also expected to call the agency upon arrival at the location and upon leaving to assure his or her safety.

The purpose of these details is to protect the escort agency (to some degree) from prosecution for breaking the law. If the employee is solely responsible for arranging any

illegal aspects of their professional encounter the agency can maintain plausible deniability should an arrest be made.

The amount of money that is made by an escort is different depending on race, appearance, age, experience (eg. pornography and magazine work), gender, services rendered, and location. Generally male escorts command less on an hourly basis than do women, while white women quote higher rates than black women, and youth can be as much a premium. For one point of reference reflecting trends in the gay community, the gay escort agency "TOPPS", based in Washington, D.C., charges $150 an hour for male escorts, and $250 an hour for transsexuals. That agency takes $50 an hour from the contractor. In larger metropolitan areas such as New York City, extemely attractive caucasian female escorts can charge $1000-$2000 per hour. The agency takes 40-50%.

Typically, an agency will charge their escorts either a flat fee for each client connection or a percentage of the pre-arranged rate. In San Francisco, it is usual for typical heterosexual-market agencies to negotiate for as little as $100, up to a full 50 percent of a ladies reported earnings (not counting any gratuity received). Most transactions occur in cash, and optional tipping of escorts by clients in most major US cities is customary but not compulsory. Credit card processing offered by larger scale agencies is often available for a service charge.

Independent escorts, also known as providers, have differing fees depending on many factors. For example; different seasons bring about different costs, as do regular and semi-regular customers. An escort who works less often may be able to command a premium for their exclusivity. One who sees several clients each day may charge less, but earn more in the end. Independent escorts tend to see clients for extended meetings involving dinner or social activities whereas escorts who work through agencies generally provide only sexual services.

**Sex tourism**

*Main article: Sex tourism*

Sex tourism is tourism, partially or fully for the purpose of having sex, usually with prostitutes. Sex tourism destinations are typically poor countries, where poverty drives people into prostitution. Examples of these countries are: Thailand, Vietnam, Philippines, Cuba, Czech Republic, and Bulgaria. In the last few years, Argentina has become to a number of sexpats who have emigrated there to avail of the cheap peso and the opportunities for inexpensive sexual services afforded them by Argentina's depressed economy.

Some sex tourists organize themselves around a number of web sites where they boast about their conquests, share photos of their sex partners, discuss tips on finding prostitutes at the best possible rates in foreign countries and how to avoid detection both at and abroad. Although most countries with a major sex tourism industry are working on attempting to reduce or eliminate sex tourism, the sex tourists have vested interests to promote their cause. Cities like Angeles City in the Philippines and Pattaya in Thailand, and Amsterdam in the Netherlands can be seen as catering to foreigners who go there to buy sexual services.

## Socio-economic and legal status of prostitution

There is a superficial class divide among sex workers in Western countries. It is perceived that street based sex workers are at the low end of the scale, and that model-gorgeous sex

workers are at the higher end. In between there are brothel workers, escort workers, independent escort workers and those who organize in collectives. The services do tend to all be very similar however, even if the locations vary, and prices are not always variant. For example, a street based sex worker who is paid $100 for sex may only take 15 minutes in the back seat of a clients car, however a brothel worker may have to do a full half hour sex job for less than $50.

The main difference in Western Countries between different forms of sex work is the legality. Street based sex work is illegal all over the world except for New South Wales, Australia, and New Zealand, and enforcement of prostitution laws fall to police vice units. Another major factor is migration status. Illegal immigrants from fellow western countries can travel freely and work without attention from authorities. However migrants such as Asians, Russians or citizens of countries in Latin America tend to be the focus of anti-trafficking attention and subject to being detained and deported. In Australia recent Senate inquiries have even heard about the un-investigated deportation of sex workers who may have actually been working legally in the sex industry. Although the motivation of many governmental and NGO efforts to end human trafficking in this way is sincere, some have levelled criticism at the amount of effort put into ending the trafficking of women and children for sex when compared to the trafficking of people for non-sex labor, which is a far larger enterprise, touching on hundreds of different industries.

In addition to the first world, this also takes place in countries of South Asia such as India and Thailand, where young girls are sometimes sold to brothel owners. In modern day Thailand and India this is becoming much rarer.

Female prostitutes, especially street prostitutes, may be subject to violence and control of a pimp, a man who lives off the proceeds of several prostitutes. Pimping is one way in which disenfranchised young women are recruited into sex work; the pimp will provide financial and emotional support, acting as boyfriend/friend, but eventually ask the young woman to perform sex acts for money. The relationship is volatile and dangerous to the young woman.

There are other commercial sexual activities that are generally not classified as prostitution. These include acting and modeling for pornographic materials, even if this involves engaging in sexual intercourse; exotic dancing, which is naked, sexually provocative acting (sometimes involving masturbation) without physical contact with the customer; lap dancing, where the dancer may come into contact with the customer in sexually provocative but strictly limited ways; and commercial telephone sex.

In the case California v. Freeman, the California Supreme Court ruled that adult film makers could not be prosecuted under state laws against prostitution.

**Legality of selling sex**

At one end of the legal spectrum, prostitution carries the death penalty in some Muslim countries; at the other end, prostitutes are tax-paying and unionised professionals in the Netherlands and brothels are legal and advertising businesses there (however, prostitutes must be at least 18 and the age of consent is 16 in other contexts). The legal situation in Germany, Switzerland and New Zealand is almost as liberal as in the Netherlands (see prostitution in the Netherlands, prostitution in Germany and prostitution in New Zealand). In New South Wales, Australia, any person over the age of 18 may offer to provide sexual

services in return for money. In Victoria, Australia prostitutes are required to be licenced. In some countries the legal status of prostitution may vary depending on the activity; in Japan, for example, vaginal prostitution is against the law and fellatio prostitution is legal (note that women who perform fellatio for money are not considered prostitutes in Japan).

In all but two U.S. states, the buying and selling of sexual services is illegal and usually classified as a misdemeanor. Regulated brothels are legal in several counties of Nevada (see prostitution in Nevada). In Rhode Island, the bare act of sex for money is not illegal, but street solicitation and operating a brothel are.

In Canada, prostitution itself is legal, but most other activities around it are not. It is illegal to live "off the avails" of prostitution (this law is intended to outlaw pimping) and it is illegal (for both parties) to negotiate a sex-for-money deal in a public place (which includes bars). To maintain a veneer of legality, escort agencies arrange a meeting between the escort and the client. Similarly, in Bulgaria prostitution itself is legal, but most activities around it (such as pimping) are outlawed.

Rules vary as to which roles in prostitution are illegal: being a prostitute, being a client, or being a pimp. In Sweden it is legal to sell sex, but since 1999 it has been a crime to buy it or be a pimp. The reason for this law is to protect prostitutes, as many of them have been forced into prostitution by someone or by economic necessity. Prostitutes are generally viewed by the government as oppressed, while their clients are viewed as oppressors. In the case of a prostitute under 18 in the Netherlands, being the client or pimp is illegal, but being the prostitute is not, except if the client is also underage (under 16). In most countries with criminalized prostitution, prostitutes are arrested and prosecuted at a far higher rate than their clients.

In Brazil and Costa Rica prostitution *per se* is legal, but taking advantage or profit from others' prostitution is illegal.

In Spain prostitution is legal in buildings called puticlubs, but only Spanish citizens are allowed to be prostitutes.

Prostitution is legal for citizens in Denmark, but it is illegal to profit from prostitution. Prostitution is not regulated as in the Netherlands; instead, the government attempts through social services to bring people out of prostitution into other careers, and attempts to lessen the amount of criminal activity and other negative effects of prostitution.

Establishments engaged in sexual slavery or owned by organized crime are the highest priority targets of law enforcement actions against prostitution. Police also frequently intervene when prompted by local resident complaints, often directed against street prostitution. In most countries where prostitution is illegal, at least some forms of it are tolerated. This ambiguous status allows the police to extort money or services, particularly information on criminal activities that prostitutes are often well-placed to obtain, from prostitutes in exchange for "looking the other way".

Pimping is a sex crime in almost all jurisdictions. Some other countries retain the ill-defined offence of "living off the proceeds of others' prostitution", one of the Prima facie evidences of which is co-habiting with a prostitute.

In 1949, the United Nations adopted a convention stating that prostitution is incompatible with human dignity, requiring all signing parties to punish pimps and brothel owners and operators and to abolish all special treatment or registration of prostitutes. The

convention was ratified by 89 countries but Germany, the Netherlands and the United States did not participate.

Some municipalities in the Netherlands would like a "zero tolerance policy" for brothels, i.e. not allow any, on moral grounds, but by law this is not possible. However, regulations, including restrictions in number and location are common. Whether a zero policy on urban planning grounds is allowed is still unclear.

**Advertising prostitution**

In countries where prostitution is legal, advertising it may be legal (as in the Netherlands) or illegal (as in Germany). In countries where prostitution is illegal, advertising it is usually also illegal.

Covert advertising for prostitution can take a number of forms:

- by cards in newsagents' windows
- by cards placed in public telephone enclosures: so-called tart cards
- by euphemistic advertisements in regular magazines and newspapers (for instance, talking of "massages" or "relaxation")
- in specialist contact magazines
- via the World Wide Web

**Regulated prostitution**

*Main article: Regulated prostitution*

In some jurisdictions, such as Nevada, Switzerland and in three Australian states (Australian Capital Territory, Victoria and Queensland), prostitution is legal but heavily regulated.

Such approaches are taken with the stance that prostitution is impossible to eliminate and thus these societies have chosen to regulate it in ways that reduce the more undesirable consequences. Goals of such regulations include controlling sexually transmitted disease, reducing sexual slavery, controlling where brothels may operate and dissociating prostitution from crime syndicates.

The Dutch legalisation of prostitution has similar objectives, as well as improving health and working conditions for the women and weakening the link between prostitution and criminality.

Daily Planet was a brothel in Melbourne, Australia whose shares were listed on the Australian Stock Exchange in 2003, before legal difficulties forced its closure. There are various regulatory regimes governing prostitution in Australia and a level of increasing professionalism is being seen in the industry with the establishment of business associations like the Queensland Adult Business Association that ascribe to a strict ethical code which entrenches the independence of service providers.

**Prostitution of children**

Regarding the prostitution of children the laws on prostitution as well as those on sex with a child apply. If prostitution in general is legal there is usually a minimum age requirement for legal prostitution that is higher than the general age of consent (see above for some examples). Although some countries do not single out patronage of child prostitution as a separate crime, same act is punishable as sex with an underage.

Some pedophiles use sex tourism to have access to sex with children that is unavailable in their country. Cambodia has become a notorious destination for these pedophiles. Several

western countries have recently enacted laws with extraterritorial reach punishing citizens who engage in sex with minors in other countries. These laws are rarely enforced since the crime usually goes undiscovered.

**Prostitution and illegal immigration**

A difficulty in many developed countries is the situation where persons immigrate illegally and work in the sex trade. (This is not quite the same issue as kidnapping and sex slavery). These people face deportation, and so do not have recourse to the law. Hence there are brothels that do not adhere to the usual legal standards intended to safeguard public health and the safety of the workers.

**Violence against prostitutes**

Prostitutes are at risk of violent crime. However, there are substantial differences in rates of victimization between street prostitutes and indoor prostitutes who work as escorts, call girls, or in brothels and massage parlors (Weitzer 2000, 2005). Perpetrators include violent clients, pimps, and corrupt law-enforcement officers. Prostitutes (particularly those engaging in street prostitution) are also sometimes the targets of serial killers, who may consider them easy targets, or use the religious and social stigma associated with prostitutes as justification for their murder. Being criminals in most jurisdictions, prostitutes are less likely than the law-abiding to be looked for by police if they disappear, making them favored targets of predators. Robert Pickton, a Canadian who lived near Vancouver, made headlines after the bodies of several prostitutes were found buried on his farm. He now stands charged with the murder of 27 Vancouver area women, and is suspected of killing at least four more (though no charges have been laid).

**Human (or sex) trafficking**

The trafficking in human beings includes recruiting, harbouring, obtaining, and transporting people by use of force, deception, fraud or intimidation for the purpose of subjecting them to involuntary acts, such as prostitution and use physical force, debt bondage or even force-feeding with drugs of abuse to control their victims. The trafficking in human beings is not the same as people smuggling. A smuggler will facilitate illegal entry into a country for a fee, but on arrival at their destination, the smuggled person is free; in people trafficking, the trafficking victim is kidnapped and enslaved. Victims do not agree to be trafficked: they are tricked and lured by false promises or physically forced.

Due to the illegal nature of trafficking (in this context, the illegal forced transportation of people), the exact extent of women and children forced into prostitution is unknown. A US Government report published in 2004, estimates that as many as 600,000 to 800,000 people worldwide are trafficked across borders each year. These figures have been disputed by some (see International Review of Victimology, v.11, 2004). Whilst there is significant evidence of an increase in trafficking of women and children for forced prostitution, it is impossible to find reliable figures because of the clandestine nature of international trafficking and migration for purposes of prostitution.

The 1996 report of the United Nations Special Rapporteur on the Sale of Children, Child Prostitution and Child Pornography estimates that about one million children in Asia alone are victims of the sex trade. According to the International Labour Organization, the problem is especially alarming in Thailand, the Philippines, Sri Lanka, Vietnam, Cambodia, Nepal and India.

Human trafficking is profitable. Globally, forced labour generates $31bn, half of it in the industrialised world, a tenth in transition countries, the International Labour Organization says in a report on forced labour ("A global alliance against forced labour", ILO, 11 May 2005). Trafficking in people has been facilitated by porous borders and advanced communication technologies, it has become increasingly transnational in scope and highly lucrative within its barbarity.

## Medical situation

Since prostitutes tend to have large numbers of sexual partners, prostitution has often been associated with the spread of sexually transmitted diseases (STDs) such as AIDS.

Typical responses to the problem are:

- banning prostitution completely
- introducing a system of registration for prostitutes that mandates health checks and other public health measures
- educating prostitutes and their clients to encourage the use of barrier contraception and greater interaction with health care

Some think that the first two measures are counter-productive. Banning prostitution tends to drive it underground, making treatment and monitoring more difficult. Registering prostitutes makes the state complicit in prostitution and does not address the health risks of unregistered prostitutes. Both of the last two measures can be viewed as harm reduction policies.

In Australia where sex-work is largely legal, and registration of sex-work is not practiced, education campaigns have been extremely successful and the non-intravenous drug user (non-IDU) sex workers are among the lower HIV-risk communities in the nation. In part, this is probably due both to the legality of sex-work, and to the heavy general emphasis on education in regard to Sexually Transmitted Infections (STIs). Safer sex is heavily promoted as the major means of STI reduction in Australia, and sex education generally is at a high level. Sex-worker organisations regularly visit brothels and workers, providing free condoms and lubricant, health information, and other forms of support.

The encouragement of safer sex practices, combined with regular testing for sexually transmitted diseases, has been very successful when applied consistently. Prostitution appears to have little effect as a vector of STDs when safer sex practices are applied consistently. However, in countries and areas where safer sex precautions are either unavailable or not practiced for cultural reasons, prostitution appears to be a very active disease vector for all STDs, including HIV/AIDS.

## How common is prostitution?

According to the paper "Prostitution and the sex discrepancy in reported number of sexual partners", the number of full-time equivalent prostitutes in a typical area in the United States (Colorado Springs, CO, during 1970 - 1988) is estimated at 23 per 100,000 population (0.023%), of which fraction some 4% were under 18. The paper goes on to estimate a mean number of 868 male sexual partners per prostitute per year of active sex work, and offers the conclusion that men's self-reporting of prostitutes as sexual partners is seriously under-reported. The length of these prostitutes' working careers was estimated at a mean of 5 years.

A 1994 study found that 16 percent of 18 to 59-year-old men in a U.S. survey group had paid for sex (Gagnon, Laumann, and Kolata 1994). Unscientifically comparing the rates given by the two studies cited here alone, assuming a steady-state model, and adjusting for the five-year working career of women prostitutes, this can be used to estimate that [have-ever-been] male clients outnumbered [have-ever-been] female prostitutes by a ratio of roughly 80:1.

A number of reports over the last few decades have suggested that prostitution levels have fallen in sexually-liberal countries, perhaps because of the increased availability of non-commercial non-marital sex.

## Politics

### Legal issues

Roughly speaking, the possible attitudes are:

- *abolition*: "prostitution should be made to disappear"
  - "prostitution is immoral and prostitutes and their clients should be prosecuted": the prevailing attitude in much of the United States with a few exceptions like Las Vegas and Muslim counties;
  - "prostitution is a sad reality of exploitation of the prostitutes, especially women, but prostitutes should not be criminalized", the current situation in Turkey.
    - "the clients of prostitutes exploit the prostitutes": prostitutes are not prosecuted, but their clients and pimps are, which is the current situation in Sweden.
    - prostitution is legal, but discouraged, while pimping is prohibited, the current situation in the United Kingdom, Germany and France among others;
- *regulation*: prostitution may be considered a legitimate business; prostitution and the employment of prostitutes are legal, but regulated (with respect to health etc. concerns); the current situation in the Netherlands and parts of Nevada.
- *legalization*: "prostitution is a victimless crime, and should be made completely legal so that it is no longer an underground activity, allowing the normal checks and balances of society and existing laws to apply"

- *decriminalization*: "prostitution is labor like any other. Sex industry premises should not be subject to any special regulation or laws" such as in Australia and New Zealand. Proponents of this view often cite instances of government regulation under legalization that they consider intrusive, demeaning, or violent, but feel that criminalization adversely affects sex workers.

In some countries, there is controversy regarding the laws applicable to sex work. For instance, the legal stance of punishing pimping while keeping sex work legal but "underground" and risky is often denounced as hypocritical; opponents suggest either going the full abolition route and criminalize clients or making sex work a regulated business.

Many countries have sex worker advocacy groups which lobby against criminalization and discrimination of prostitutes. These groups generally oppose Nevada-style regulation and oversight, stating that prostitution should be treated like other professions. In the United States of America, one such group is COYOTE (an abbreviation for "Call Off Your Old Tired Ethics"). In Australia the lead sex worker rights organisation is Scarlet Alliance.

Other groups, often with religious backgrounds, focus on offering women a way out of the world of prostitution while not taking a position on the legal question.

**Feminism**

Since most prostitutes are women, prostitution is a significant issue in feminist thought and activism. Feminists who believed prostitution was liberating for women developed a comprehensive body of theory that claimed to represent the interests of prostitutes. In the new discourse, the redefinition of prostitution as 'sex work' saw the development of the 'sex worker' movement, comprised of organisations such as the Australian Prostitutes Collective and COYOTE. Strangely, the majority of these collectives were run by women who have never been prostitutes themselves. The development of a movement that focuses on the 'right' to prostitute, as opposed to the right to be free from prostitution, is thought to be due to a shift in attitudes towards prostitution caused by the academy and certain activists who believed that prostitution for women was tantamount to sexual liberation.

Feminists who believed that prostitution was exploitative, such as authors like Andrea Dworkin, herself an ex-prostitute and passionate defender of women's rights, argued in the 1980's that commercial sex is a form of rape enforced by poverty (and often overt violence by pimps). Proponents reject the idea that prostitution can be reformed, as these feminists believe that the assumptions that underlie prostitution (i.e. that women exist for men's sexual enjoyment, that all men 'need' sex, or that the bodily integrity and sexual pleasure of women is irrelevant) means prostitution is an inherently exploitative, sexist practice. Sweden's 1999 law forbidding the purchase (but not sale) of sex was a natural extension of this view. Swedish law, which interprets prostitution from the view of the woman rather than that of the buyer, is viewed as the most radical of approaches, which is perhaps why governments in other countries have not considered this model.

Sheila Jeffreys, a prominent academic at Univerisity of Melbourne in Australia, argues that sex workers suffer from Stockholm Syndrome, which is to say, in Jeffrey's view, they bond with men who have abused them. Jeffreys contributed to a recent crackdown and the criminalisation of all brothels in the Australian state of Tasmania and supports the anti-prostitution migration agency Project Respect, known among male users of prostitutes as Project DIS-Respect.

## History

Prostitution is often described as "the world's oldest profession." Prostitution (at least in the modern sense) cannot have emerged before the emergence of money, which can only have taken place after the emergence of several trades, and it has been claimed that midwifery, or perhaps gardening, are really the world's oldest professions. However, prostitution has been noted in Bonobo chimpanzee behavior based around access to food and gifts of food, and in penguins in regard to access for suitable stones for nest building. Until the age of industrialization the world was basically agrarian, so goods and services were most often obtained by barter. Any item normally exchanged for other goods was likely acceptable for a prostitute's sexual services.

One of the first forms is sacred prostitution, supposedly practiced among Sumerians. In ancient sources (Herodotus, Thucydides), there are many traces of sacred prostitution, starting perhaps with Babylon, where each woman had to reach, once in their lives, the sanctuary of Militta (Aphrodites or Nana/Anahita) and there have sex with a foreigner as a sign of hospitality for a symbolic price.

A similar type of prostitution was practiced in Cyprus (Paphus) and in Corinth, where the temple counted more than a thousand prostitutes (hierodules), according to Strabo. It was widely in use in Sardinia and in some of the Phoenician cultures, usually in honour of the goddess ‘Ashtart. Presumably by the Phoenicians, this practice was developed in other ports of the Mediterranean Sea, such as Erice (Sicily), Locri Epizephiri, Croton, Rossano Vaglio, and Sicca Veneria. Other hypotheses regard Asia Minor, Lydia, Syria and Etruscans.

It was common in Israel too, but some prophets, like Hosea and Ezekiel, strongly fought it; it is assumed that it was part of the cults of Canaan, where a significant portion of prostitutes were male.

In the Bible there is a story in which a woman (Tamar) poses as a false prostitute to seemingly commit incest with her father-in-law (Judah). In actuality, she was performing a Levirate Marriage; but Judah, taking her for a harlot, promised to give her a kid from the flock in order to sleep with her. In Jericho, a prostitute named Rahab assisted Israelite spies and she eventually married a member of the Jewish people. Rahab actually becomes the great-great-grandmother of the famed Jewish king, King David.

In ancient Greek society, prostitutes were independent and sometimes influential women who were required to wear distinctive dresses and had to pay taxes. Some similarities have been found between the Greek Hetaera and the Japanese Geisha, complex figures that are perhaps in an intermediate position between prostitution and courtisanerie. (See also the Indian tawaif.) Some prostitutes in ancient Greece, such as Lais were as famous for their company as their beauty, and some of these women charged extraordinary sums for their services.

In Greece, Solon instituted the first of Athens' brothels (oik`iskoi) in the 6th century BC, and with the earnings of this business he built a temple dedicated to Aprodites Pandemo (or Qedesh), patron goddess of this commerce. The Greek word for prostitute is *porne*, derived from the verb *pernemi* (to sell), with the evident modern evolution. The procuring was however severely forbidden.

Each specialised category had its proper name, so there were the *chamaitypa`i*, working outdoor (lie-down), the *perepatetikes* who met their customers while walking (and then worked in their houses), the *gephyrides*, who worked near the bridges. In the 5th century, Ateneo informs us that the price was of 1 *obole*, a sixth of a drachma and the equivalent of an ordinary worker's day salary. The rare pictures describe that sex was performed on beds with covers and pillows, while triclinia usually didn't have these accessories.

In ancient Rome, while there were some commonalities with the Greek system, as the Empire grew prostitutes were often foreign slaves, caught, bought, or raised for that purpose, sometimes by large-scale "prostitute farmers". Enslavement into prostitution was sometimes used as a legal punishment against criminal free women. A large brothel found in Pompeii called the Lupanar attests to the widespread use of prostitutes in Rome around the turn of the century. Life expectancy for prostitutes was generally low, but some managed to get free and establish themselves e.g. as folk doctors. Like Greece, Roman prostitution was highly categorized, with titles for prostitutes and their places of trade including:

*Ælicariae, Amasiae, Amatrix, Ambubiae, Amica, Blitidae, Busturiae, Casuaria, Citharistriae, Copae, Cymbalistriae, Delicatae, Diobolares, Diversorium, Doris, Famosae, Forariae, Fornix, Gallinae, Lupae, Lupanaria, Meretrix, Mimae, Noctiluae, Nonariae, Pergulae, Proseda, Prostibula, Quadrantariae, Scorta erratica, Scortum, Stabulae, Tabernae, Tugurium, and Turturilla.*

During the Middle Ages prostitution was commonly found in urban contexts. Although all forms of sexual activity outside of marriage were regarded as sinful by the Roman Catholic Church, prostitution was tolerated because it was held to prevent the greater evils of rape, sodomy, and masturbation. Augustine of Hippo held that prostitution was a necessary evil: just as a well-ordered palace needed good sewers, so a well-ordered city needed brothels. By the High Middle Ages it is common to find town governments ruling that prostitutes were not to ply their trade within the town walls, but they were tolerated outside if only because these areas were beyond the jurisdiction of the authorities. In the Languedoc region of France town governments came to set aside certain streets as areas where prostitution could be tolerated. Still later it became common in the major towns and cities of Southern Europe to establish civic brothels, whilst outlawing any prostitution taking place outside these brothels. In much of Northern Europe a more laissez faire attitude tends to be found. By the very end of the fifteenth century attitudes seemed to have begun to harden against prostitution. With the advent of the Protestant Reformation numbers of Southern German towns closed their brothels in an attempt to eradicate prostitution. The prevalence of sexually transmitted disease from the earlier sixteenth century may also have influenced attitudes.

In some periods prostitutes had to distinguish themselves by particular signs, sometimes wearing very short hair or no hair at all, or wearing veils in societies where other women did not wear them. Ancient codes regulated in this case the crime of a prostitute that dissimulated her profession. In some cultures, prostitutes were the sole women allowed to sing in public or act in theatrical performances.

In the 18th century, presumably in Venice, prostitutes started using condoms, made with catgut or cow bowel.

Many of the women who posed in 19th and early 20th century vintage erotica were prostitutes. The most famous were the New Orleans women who posed for E. J. Bellocq.

In the 19th century legalized prostitution became a public controversy as France and then Britain passed the Contagious Diseases Acts, legislation mandating pelvic examinations for suspected prostitutes. Many early feminists fought for their repeal, either on the grounds that prostitution should be illegal and therefore not government regulated or because it forced degrading medical examinations upon women. This legislation applied not only to Britain and France, but also to their overseas colonies.

Originally, prostitution was widely legal in the United States. Prostitution was made illegal in almost all states between 1910 and 1915 largely due to the influence of the Woman's Christian Temperance Union which was influential in the banning of drug use and was a major force in the prohibition of alcohol. In 1917 the legally defined prostitution district Storyville in New Orleans was closed down by the Federal government over local objections. Prostitution remained legal in Alaska until 1953, and still is legal in some counties of Nevada.

Beginning in the late 1980s, many states increased the penalties for prostitution in cases where the prostitute is knowingly HIV-positive. These laws, often known as felony prostitution laws, require anyone arrested for prostitution to be tested for HIV, and if the test comes back positive, the suspect is then informed that any future arrest for prostitution will be a felony instead of a misdemeanor. Penalties for felony prostitution vary in the states that have such laws, with maximum sentences of typically 10 to 15 years in prison. An episode of COPS which aired in the early 1990s detailed the impact of HIV/AIDS among prostitutes to which the felony prostitution laws is deemed as part of HIV/AIDS awareness.

In the 1970s some religious groups were discovered practicing religious prostitution as an instrument to make new adepts.

## See also

- sex worker, professional dominant, courtesan, call girl, Pimp
- Red-light district, street prostitution, list of famous prostitutes
- Male prostitute

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| Brothel | Red-light district | Sex workers | Bar fine | Call girl | Pimp | Regulated prostitution | Sex tourism | Street prostitution | Lot lizard | Famous prostitutes and courtesans

# Brothel

**Brothels** are establishments (usually illegal) specifically dedicated to prostitution and may be confined to special red-light districts in large cities. Those businesses have prostitutes who pay a fee to stay on the premises. When a patron arrives, he has the opportunity to choose a partner and the deal (i.e. which acts are going to be performed and how much the patron is going to be charged) is between the prostitute and her client. Licensed brothels are legal in several rural counties of Nevada and in some countries outside of the USA.

There is a long list of synonyms; some are proper words but most are either slang or foreign language words.

Other names for a brothel include:

bordello
cathouse
Ranch
whorehouse

Historical and rarer slang terms for brothels include:

- bawdy house (also used as a legal term)
- bordel (from the French)
- bovril
- case (compare Spanish *casa* or Italian *casa chiusa*)
- chicken house - Cantonese literal translation
- common-house*
- creep
- crib
- demimonde (from the French for underworld)
- dress-house
- drum
- flash-house
- flesh-shambles
- gaff
- harlot-house
- hook shop
- hot house*
- house of ill/evil repute/fame
- house of accommodation
- house of assignation
- house of joy
- house of horizontal refreshment
- joy-house

- juke
- kip
- knocking-shop
- leaping house
- lupanar (from Latin)
- maison close (French *closed house*)
- maison de passe (*house of trick*)
- maison de tolérance (*tolerated house*, i.e. licensed)
- massage parlour
- meat house
- moll-shop
- notch-house
- nunnery*
- panel-house
- parlour-house
- peg house
- picked hatch*
- public house
- rap club
- rib-joint
- slaughter-house
- smuggling-ken
- sporting-house
- stew
- trugging house/place
- vaulting house
- warren
- whore-shop/sty

(* used by Shakespeare) Many of these are or originated as euphemisms, and their variety is affected in part by the euphemism treadmill.

### See also

- Prostitution

| Up

# Red-light district

A **red-light district** is a neighborhood where prostitution is a common part of everyday life. The term was first recorded in the United States and derives from the practice of placing a red light in the window to indicate to customers the nature of the business.

There are several explanations as to why red lights gained this particular meaning. According to one theory, it is based on the Biblical story of Rahab, a prostitute in Jericho who aided the spies of Joshua and identified her house with a scarlet rope. Others claim that it comes from the red lanterns carried by railroad workers, which were left outside brothels when the workers entered.

One of the many terms used for a red-light district in Japanese is *akasen* (dÚ), literally meaning "red-line", apparently of independent origins from the English term.

## Famous red-light districts

**Africa**

**Egypt**Wagh el Birket – Cairo (defunct)
**Kenya**Koinange Street – Nairobi
**Morocco**Avenue Lalla Yacout – Casablanca
Petit Socco – Tangier
**South Africa**Point Road – Durban
**Tunisia**Rue Abdallah Guech – Tunis
Manar II – Tunis

**Asia**

**Cambodia**Svay Pak – Phnom Penh
**China, PRC**Dashilan – Beijing (defunct)
Portland Street, Mong Kok – Hong Kong
Simalu – Shanghai (pre-People's Republic)
**India**Mehboob Ki Kehandi – Hyderabad
Sonagachi – Kolkata (formerly Calcutta)
Kamathipura – Mumbai (formerly Bombay)
G.B. Road – New Delhi
Budhwar Peth – Pune
**Japan**Kabukicho – Tokyo
Roppongi – Tokyo
Yoshiwara – Tokyo (Edo) (in Edo period)
**Korea, South**Mia-ri – Seoul
**Malaysia**Brickfields – Kuala Lumpur
Chow Kit – Kuala Lumpur
**Pakistan**Hira Mandi – Lahore
Ghnta Ghar – Multan
**Philippines**Fields Avenue – Angeles City (Clark Air Base)
**Singapore**Geylang – Singapore
**Thailand**Clinton Plaza – Bangkok (defunct)
Patpong – Bangkok
Sukhumvit Road Area (including Nana Plaza and Soi Cowboy) – Bangkok
Soi Bang-La – Patong Beach, Phuket
Pattaya Beach – Pattaya

**Australia and Oceania**

**Australia**The Valley – Brisbane
St Kilda – Melbourne
Kings Cross – Sydney
**New Zealand**Karangahape Road – Auckland
Vivian Street – Wellington

**Europe**

**Austria**Praterstrasse – Vienna
Spittelberg – Vienna (defunct)
**Belgium**Schipperskwartier – Antwerp
Rue d'Aerschot/Aarschotstraat – Brussels
**Croatia**Ljudevit Gaj Street (Gajeva) – Zagreb
**Czech Republic**BYetislavova – Prague (defunct)
Perlovka – Prague
**Denmark**Istedgade – Copenhagen
**Finland**Aleksis Kiven katu – Helsinki
**France**Boulevard de Clichy – Paris (defunct)
Pigalle – Paris
Rue Saint-Denis – Paris
**Germany**Bahnhofsviertel – Frankfurt
Reeperbahn – Hamburg
Schwabing – Munich (defunct)
**Greece**Fylis – Athens
Metaksourgeio – Athens
Singrou – Athens (transexuals)
Minoos – Chania
Troumba – Piraeus (defunct)
**Hungary**József körút/Rákóczi tér – Budapest
**Republic of Ireland**Gropecunt Lane – Dublin (defunct)
Leeson Street/Mespil Road – Dublin
**Italy**Navigli – Milan (defunct)
Piazza Vittorio Emmanuele – Rome
**Malta**Gzira
**Netherlands**Achterdam – Alkmaar
De Wallen – Amsterdam
**Portugal**Cais do Sodré – Lisbon
Intendente – Lisbon
**Serbia**Picin Park – Belgrade
**Spain**Raval/Barri Xines – Barcelona
Calle Almirante – Madrid (mainly male prostitution)
Calle Luna – Madrid
Calle Montera – Madrid
Casa de Campo – Madrid
**Sweden**Rosenlundsgatan – Gothenburg

Malmskillnadsgatan – Stockholm
**United Kingdom**
**England**Breightmet Street – Bolton
Gropecunt Lane – London (defunct)
Kings Cross – London
Piccadilly Circus – London (defunct)
Soho – London
Hockley Village – Nottingham
Gropecunt Lane – Oxford (defunct)
Millbay – Plymouth
Union Street – Plymouth (defunct)
**Scotland**Coburg Street – Edinburgh (defunct)
Salamander Street – Edinburgh (defunct)
Blythswood Square – Glasgow (defunct)

**North America**

**Canada**

**British Columbia**Downtown Eastside – Vancouver
**Quebec**Saint Catherine Street / Saint Lawrence Boulevard – Montreal
**Mexico**La Merced – Mexico City
Zona Rosa – Mexico City
Zona Norte – Tijuana
**United States**
**Alaska**Creek Street – Ketchikan (defunct)
**California**Sunset Boulevard – Hollywood, Los Angeles
Western Avenue – Hollywood, Los Angeles
Sepulveda Boulevard – San Fernando Valley
Barbary Coast – San Francisco (defunct)
Tenderloin – San Francisco
Beacon Street – San Pedro (defunct)
**Colorado**East Colfax Avenue – Denver
**Florida**Cervantes Street – Pensacola
Nebraska Avenue – Tampa
**Hawaii**Hotel Street – Honolulu
**Illinois**The Levee – Chicago (defunct)
North Avenue – Chicago
Smokey Row – Lemont (defunct)
**Indiana**Wabash Avenue – Terre Haute (defunct)
**Louisiana**Storyville – New Orleans (defunct)
Chef Menteur Highway – New Orleans East (pre-Hurricane Katrina)
**Maryland**The Block – Baltimore
**Massachusetts**Ann Street – Boston (defunct)
Combat Zone – Boston (defunct)
Scollay Square – Boston (razed)
**Michigan**Division Avenue – Grand Rapids

**Montana**Venus Alley – Butte (defunct)
**Nevada**Fourth Street – Reno
**New Hampshire**Marcy Street – Portsmouth (1890s–1912)
**New York**Tenderloin – New York City (defunct)
Times Square – New York City (defunct)
**Pennsylvania**Northern Liberties – Philadelphia (defunct)
**Texas**The Reservation – Waco (defunct)
**Utah**Commercial Street – Salt Lake City (defunct)
**Washington, DC**14th Street – Washington, D.C (defunct)
Pennsylvania Avenue (between 10th and 15th Streets) – Washington, D.C (defunct)
Vermont Avenue, NW – Washington, D.C

| Up

# Sex workers

A **sex worker** is anyone who earns money by providing sexual services. Some use this term to mean only prostitution, although the term is more commonly used to refer to a wide variety of sex industry workers (e.g. adult film actors, nude models, exotic dancers, peep show performers, masseuses in parlours, phone sex workers, and hostesses in clip joints).

Recently, there have been several efforts to gain legal recognition for sex workers. In the Netherlands, Germany, New Zealand and some Australian States, sex workers already enjoy recognition by their government. The term "sex worker" is primarily used among professionals who support formal organizations in an otherwise left-alone industry. Their proponents claim that formal organizations are going to help lower the victimization rate of the workers also reducing and preventing the transmission of HIV and other sexually transmitted diseases (STDs) among these workers and their clients.

In practice the growth in sex tourism has led to a corresponding growth in the sex industry. Illegal sex tourism with under-age boys and girls has become a notorious problem in Costa Rica and Thailand, for example. Meanwhile a legal and consensual sex industry often makes a significant contribution to local economies. The Hamburg Reeperbahn is a licensed and taxed prostitution zone serving tourists from all over the world, whilst the sex industry has also tended to thrive around military bases. The British naval port of Portsmouth had a flourishing local sex industry in the nineteenth century for example, whilst until the early 1990s there were large red light districts near American military bases in the Philippines. The notorious Patpong entertainment district in Bangkok, Thailand, started as a R&R (Rest and Recuperation) location for US troops involved in the Vietnam War in the early 1970s.

The euphemism "service provider" is sometimes used for sex workers. Interestingly, the term "sex worker" is itself a euphemism: as British columnist Theodore Dalrymple put it, "medical journals fear to print the word "prostitute" and use the delicate euphemism "sex worker" instead."

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# Courtesans

A **courtesan** is a person paid and/or supported for the giving of social companionship and intimate liaisons to one or more partners. The word is generally reserved for those who enjoyed the most social status for such services. Although the term has been applied to people from several cultures and historical periods, it is most applicable for those to whom it was first given: the women of Renaissance Europe who held a socially recognized, if not quite socially accepted, position as well-compensated companions.

Courtesans played an important role in those days, as they took the place of wives at social functions because wives were often kept at  to prevent their "contamination" by the culture of the day, or often royal wives and their husbands led very separate lives, and had often married simply to insure the continuing of royal bloodlines or to ally with another family socially and/or politically. Very often, these marriages in society circles were arranged, and the husbands (if wealthy enough) would choose a courtesan, while the wives would take a discreet lover also, but not for public display.

Courtesans also provided an outlet for restless husbands and helped bring men back to a "healthy" heterosexuality. In more than one occasion, certain courtesans are described as wielding significant influence on the politics and diplomacy of their lover's office. Almost without exception in the social elite, the wives knew full well about the courtesans, and often were on friendly speaking terms with them.

## Public opinion

Whether the role of courtesans should be romanticized or scorned is a matter of dispute. On the positive side, they had freedoms that were extremely rare for other women at the time. Not only were they usually financially comfortable, but also financially independent, with control of their own resources rather than dependence on male relatives.

They were usually very well-educated and worldly, as compared to or even more than upper-class women, and often held simultaneous careers as performers or artists. They were typically not chosen as much for their physical attributes, as much as they were for their social abilities, intelligence, common-sense, and for being articulate and good companions. Often, it was their wit and personality that set them apart from just a regular woman. They were definitely not prostitutes, as some might suggest, seeing as the act of sex was only one of many contributions they would make to their *companion*. They were generally very fashionable, and could equally juggle conversations about shopping as well as politics and diplomacy.

Some were socialites from the start, coming from either well to-do, or semi well to-do backgrounds. Often they were married, but to a husband lower on the social or royal ladder than a *companion* might be, and their relationships with powerful personalities helped their spouses' career and social status, and this was, more often than not, with their spouses' knowledge.

On the negative side, courtesans were, as a means of survival, dependent on upper-class "protectors" to provide them with shelter and support. There were exceptions to this rule, as mentioned above, in more than a few cases, where they were from a fairly wealthy background themselves.

### Difference in perception based on status

Those not in the latter category (i.e., not already *within* society circles), however, were *required* or *expected* to provide charming companionship for extended periods, no matter what their own feelings might be at the time, and had to be prepared to do so on short notice. They were also, because of the sexual aspects of their profession and the fact that serving as a courtesan *was* their main source of income, subject to lower social status and religious disapproval.

However, those who were already in the wealthy or prominent category themselves, and were only acting as a courtesan for the social advancement of both themselves and/or their spouse, were generally treated as equals. Those in this category were themselves given a certain amount of *respect* by their extra-marital *companion*, both placing one anothers family obligations ahead of the relationship, and planning their own liaisons or social engagements around the courtesans married obligations.

Prior to the Victorian era, courtesans were sometimes limited in their apparel by various sumptuary laws and were restricted in where they could appear at social functions. Periods of overt religious piety in a city would often lead to persecutions of the courtesans, up to and including accusations of witchcraft.

Pietro Aretino, a Renaissance writer, wrote a series of dialogues (Capricciosi ragionamenti) in which a mother teaches her daughter what options were available to women and how to be an effective courtesan. Emile Zola wrote the book Nana about a courtesan in nineteenth century France.

## Famous courtesans

Lais (killed 340 BC)
Su Xiaoxiao (late 5th century)
Theodora (500–548)
Veronica Franco (1546–1591)
Marion Delorme (circa 1613–1650)
Ninon de l'Enclos (1615–1705)
Nell Gwynne (1650–1687)
Kitty Fisher (died 1767)
Sophia Baddeley (1745–1786)
Grace Elliott (1754? – 1823)
Harriette Wilson (1786–1846)
Marie Duplessis (1824–1847)
Cora Pearl (1835–1886)
Catherine Walters (1839–1920)
Sarah Bernhardt (1844–1923)
Lillie Langtry (1853–1929)
Jennie Jerome (1854–1921)
Alice Keppel (1869–1947)
Mata Hari (1876–1917)

The book titled *Sex With Kings* by Eleanor Herman lists the courtesans or royal mistresses of various kings.

## See also

- call girl
- escort
- prostitute

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# Dominatrix

A **dominatrix** or **mistress** is a woman who takes the dominant role in bondage and discipline, domination and submission and/or sado-masochistic sexual practices, which are commonly abbreviated as BDSM. The male equivalent is master. A common form of address for a submissive to a dominatrix is "Mistress" or "Ma'am". Note that a dominatrix does not necessarily dominate a male partner; a dominatrix may well have a female submissive.

The term **domme** is a coined pseudo-French female variation of the slang *dom* (short for *dominant*). There is confusion on its pronunciation, with some pronouncing it identically to *dom* and some pronouncing the final *e* as a second syllable, e.g. saying *dom-MAY* or *DOM-may*. It appears that more BDSM authorities prefer the first pronunciation (identical to *dom*), by analogy to one-syllable French-derived words like *femme* or *blonde*.

Older woman-younger man relationships are much more common in female dominant relationships than among vanilla couples.

## Professional versus lifestyle dominatrices

The term *dominatrix* is most commonly used to describe a professional dominant woman (or *pro-domme*) who charges money to engage in fantasy play with submissive clients, but in reality most dominatrices are not professionals, but lifestyle dominants. A lifestyle dominant is a person who is assertive and in control of their relationships both inside and outside the bedroom.

Women who engage in female domination recreationally are known as Dommes, Dominatrices, or simply Dominants, though they are rarely referred to as Dominatrices. A high percentage of dominatrices are lifestyle dominants, but some simply play the dominatrix role because it is a high-paying profession.

It is common for professional dominatrixes who are also lifestyle Dommes to have both paying clients and a "personal slave" or slaves, who are not paying clients. A personal slave will typically perform a Domme's housework and run errands for her. A personal slave may or may not live with his Domme. Most Dommes engage in sexual activity with personal slaves, but this is not always the case. Some Dommes limit the sexual activity to the slave performing oral sex on them, while others engage in the full gamut of sexual activities.

Most *famous* dominatrices (with a few notable exceptions) are professional dominants, since most other people's sex lives remain private.

The stereotyped image of a dominatrix is of a woman wearing a rubber catsuit and thigh-length boots with high heels. Many professional dominatrices do indeed wear similar outfits for their work in order to meet client expectations. However, for non-professional dominatrices, the question "What does a dominatrix wear?" is best answered "Whatever she likes!"

## Notable dominatrices

The 19th-century British dominatrix Mrs Theresa Berkley, inventor of the Berkley Horse.
The American author, sex therapist, and counsellor Gloria Brame is also a lifestyle dominant.
The French professional dominatrix Maîtresse Françoise (real name Annick Foucault) has written a book about her experiences as a dominatrix
Ilsa Strix is a Los Angeles based professional dominatrix who has appeared in female domination videos and has been romantically linked to The Matrix creator Larry Wachowski.
Professional dominatrix Mistress Matisse is also a columnist for the Seattle weekly alternative newspaper The Stranger and a noted blogger.

Mia Kennedy is a profesional lifestyle Dominatrix from Sydney Australia. Outside of her dominant work at Salon Kitty she produces tools of the trade, notably cages.

## Fictional dominatrices

The novel Venus in Furs, by Leopold von Sacher-Masoch, deals with a man who is so besotted with a woman he becomes her sex slave. Also, the song of the same name by the Velvet Underground deals with the same subject matter.
The film Preaching to the Perverted, starring Guinevere Turner, depicts a dominatrix.
The television drama CSI: Crime Scene Investigation has featured a recurring professional dominatrix character, Lady Heather, who is depicted in a sympathetic manner.
The film Eating Raoul features Doris the Dominatrix, who, when off the job, is a married mother.
The film Maîtresse, starring Gérard Depardieu and Bulle Ogier, depicted a professional dominant.
The 1999 film Payback, features Lucy Liu as the dominatrix Pearl.
Several of the stories in the comic book series Sin City feature the character of Gail, a prostitute and dominatrix whose speciality is knot-tying. She is one of the authority figures in Old Town, a part of the city run by female prostitutes. In the movie adaptation, she is played by Rosario Dawson.
The popular DC comic books character Catwoman bears a strong dominatrix motif: her stylized mask, the skintight outfit and the whip, in combination with her strong-willed and at the same time sultry personality are the most striking of these characteristics.

## See also

- Professional dominant

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# Session wrestler

**Session wrestlers**, also known as "private wrestlers", wrestle an opponent as a service, for money, in a private setting. Typically, the service provider is a professional (ring) wrestler, amateur wrestler, or bodybuilder. Session wrestlers most commonly are women who cater to male clientele, but there are also men who provide the service, as well as female clients.

Some clients partake in private wrestling matches for the athletic challenge, but for most clients, engaging a private wrestler is a form of sexual fantasy, fulfilling a desire for domination and submission. The sessions usually includes wrestling or fighting in which the provider is stronger or more skilled than their opponent. The fantasy may also have an intellectual or emotional component, with the client trying to (or pretending to try to) take control, but failing. Session wrestling rarely involves sex, or sex acts, though it may include nudity. The sessions also frequently involve muscle worship.

The nature of the session is usually discussed and agreed to in the matchmaking stage. Also, discussed at this stage is the fee, location, rules, duration, and attire. The matches are commonly categorized into several types:

- **Fantasy** matches involve the acting out of a specific fantasy the client may have. This may include specific holds, attire, locations or roleplaying. Frequently the activities are agreed to in advance. The client typically makes no effort to win the match. Opponents are in this for the sexual overtone aspects of fantasy sessions.
- **Semi-competitive** matches allow the client to provide some resistance, but not to take enough initiative to try to win the match. The service provider may also "wrestle down" to the level of the client to make the match more interesting. The physical contact and holds are more important than who wins the match. This style of match may also allow the client to test the strength or skills of the provider without the intensity or injury risk of a competitive match.
- **Competitive** matches are an all-out attempt (though without attempting to injure) to win by both parties. A match of this type usually requires a proper facility with mats and sufficient space. Many female session providers avoid these matches due to the relatively high risk of injury.

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# Male prostitute

A **male prostitute** (or **rent boy** (UK)/**hustler** (US)) is a sex worker or prostitute who earns money by providing sexual services to clients. When providing services to male customers, male prostitutes are called "escorts", "hustlers", "rentboys", "punks", "trade", "call boys" or "boy toys"; their clients are often referred to as "johns", particularly in North America. A hustler who does not self identify as homosexual, but who has sex with male clients is sometimes referred to as "rough trade". Some male clients (especially men who consider themselves straight) may prefer male prostitutes who are crossdressers or pre-operative transsexuals ("she-males"). While less frequent, male prostitutes offering services to female customers are known as "escorts", **giglis**, or **gigolos**. Prostitutes sometimes refer to their trade as "turning tricks" (the client or the service being the "trick"). The gender of a male prostitute's sexual partner, or the sexual act that the hustler participates in, is not necessarily indicative of the hustler's sexual orientation.

## Male prostitution

The male hustler may solicit clients on the street (like pre-1990's Times Square in New York, Santa Monica Boulevard in Los Angeles or the Porte Dauphine in Paris), or in another public space (like a bus terminal, park or rest stop), in a bar (such as the former gay hustler bars *Rounds* in New York or *Numbers* in Los Angeles, or go-go bars in Thailand and the Philippines), a dance club, through print advertisements (such as "massage therapist" ads) or -- in recent years -- through the Internet (such as "students seeking generous older men" ads posted online, "escort" profiles in chat rooms or through a hustler's personal website; there are also websites that post client reviews for escorts, as well as message rooms for sharing questions and experiences related to escorting). He may receive clients at his residence ("in-calls"), go out to meet them at their residence or hotel ("out-calls"), or simply deliver his services in a public setting (an alley or public restroom) or a parked car.

A hustler may also work in a male brothel or "stable." This is common in South-East Asia (Thailand, Manila) and may also found in some larger U.S. cities. The pimp is relatively rare in male prostitution in the West, where most hustlers generally work for themselves, although they may occasionally work with partners or call-back services.

Although the hustler is often associated with teen-age "street kids", "runaways" and drug addicts (see "The hustler in popular culture" below), prostitution is practiced by people of every kind of social, economic and relationship status. People who prostitute themselves with others while in an amorous/sexual relationship are sometimes said to "turn tricks" or hustle "on the side".

Some young men come to hustling as a temporary or occasional means of making money; some engage in hustling only once; others work as a hustler for an extended length of time. Some hustlers supplement their income by work as a pornographic actor or model, nude model, massage therapist, burlesque dancer (a "go-go boy", "erotic dancer" or (in the Philippines) "macho dancer"), by performing in sex shows or by running a personal website (with, for example, pictures and erotic webcam shows available for subscribers). Others have jobs entirely unrelated to the sex industry.

Financial incentives may be the primary reason that prostitutes engage in this work, but they are by no means the only reasons. Hustling *may* also confer on the hustler a sense of self-worth (the hustler is desired by the client), or of social status (the hustler may be taken to expensive restaurants or travel destinations), or of erotic gratification, or of societal rebellion (the hustler is breaking social conventions); conversely, the hustler may also experience a sense of self-destructiveness or exploitation. The reasons for hustling are thus extremely personal and may involve a mixture of positive and negative justifications. This same complexity may underly the justifications of the hustler's client: although sexual gratification may be his/her primary motive, the client may also be moved by many emotional concerns (including issues related to sexual orientation, power and emotional attachment).

As in all forms of prostitution, the male prostitute *and* his client can face a number of risks and problems: health-related (sexually transmitted diseases, drug-use, physical abuse), legal/criminal (arrest for sollicitation), societal/familial (social stigma, rejection by family and friends, gay-bashing, loss of job) and emotional (sense of exploitation or of leading a "double-life", loss of affect, self-destructiveness). Teenagers and runaways are particularly at risk. When male prostitutes steal from their male clients or take money without "putting out" sexual services, it is sometimes referred to as "rolling a john".

In male prostitution with male clients (regardless of the hustler's sexual orientation), it is difficult to generalize on the sexual acts the participants may engage in. Many hustlers only permit the client to masturbate them or to perform oral sex on them; other hustlers engage exclusively in active anal intercourse of their client; others are exclusively passive in this respect; others are unrestricted in their sexual acts.

Because of the social stigma attached to homosexual acts, male prostitution with male clients is generally viewed by Western society as more degrading than male prostitition with female clients.

The difference in age, in social status and in economic status between the hustler and his client is also a major source of social criticism. This same social stigma may also be attached to amorous relationships that do not involve prostitution, but which may be seen by society

as a form of "quasi" prostitution. The older member of the relationship may be qualified as a "sugar daddy" or "sugar momma"; the young lover may be a "kept boy" or "boy toy". In the gay community, the members of this kind of couple are sometimes called "dad" and "son" (without implying incest). This social disdain for age/status disparity has been less pronounced in certain cultures at certain historical times.

With regards to the age difference between a hustler and his client, there appears to be a societal double standard concerning gender: whereas the age difference between a gigolo and a female client may be a mark of the hustler's sexual prowess, a similar age difference between a young male hustler and an older male client (frequently denegrated as a "troll" in the gay community) is seen as exploitative.

Male prostitution with male clients is more or less tolerated in a number of Western and non-Western countries. This kind of sexual relationship may be a transitory practice (with financial benefits) for a young man on the road to adulthood which he will subsequently abandon once he is married. (This is especially true in societies in which a young man's access to women is strictly prohibited before marriage.) This tolerance of male prostitution in other countries leads some clients to engage in sexual tourism.

For more on the topics of age, exploitation, health risks and the legality of prostitution, see the article prostitution.

For more on cross-cultural and historical male prostitution, see:

*Bacchá* - in northern Turkic-speaking areas of Central Asia, an adolescent of twelve to sixteen who was a performer practiced in erotic songs and suggestive dancing and was available as a sex worker.

*Hijra* - in the Indian subcontinent, a physically male or intersex person who may enter into prostitution.

*Kagema* - young male prostitutes in Edo period of Japan whose clients were largely adult men

*Köçek* -in Ottoman Empire culture, very handsome young male rakkas, "dancer," usually dressed in feminine attire, employed as entertainers and sex workers

*Tellak* -masseurs/sex works in Turkish hammams

*Sanky-panky* - a male sex worker, principally in the Dominican Republic but also in the Caribbean in general, who solicits on beaches and has clients of both sexes

## The hustler in popular culture

The male prostitute or hustler is a frequent stereotype in literature and movies from the 1960s on, and especially in movies and books with a gay perspective in which he may be considered a stock character. He also appears occasionally in popular music (like the photo spread for The Bravery), some contemporary fashion advertising and the visual arts.

The most common stereotype of the hustler is as a sexy but **tragic figure**. This stereotype reveals both a fascination with the hustler as a sexual object and sadness or disdain with his situation and life style. This stereotyped male hustler is often an under-aged or teen-age "street kid" or "runaway" forced to leave because of his sexual orientation or because of sexual abuse. He is often portrayed as a drug addict or thief. The plotline frequently focuses on the crisis of leaving the trade or the street ("one last trick"), or on making enough money for an important use (a medical treatment, a gift). The climax often has one of two possible

outcomes: the hustler either abandons the trade and re-integrates society, or he meets a tragic end. This tragic image of the hustler can be contrasted with the stereotype of the female hooker with a heart of gold: instead of being portrayed as someone in control and contented, the hustler is lost, less, broke or exploited.

In movies and books that take the point of view of the client or of a boy/girl friend who loves the hustler, the hustler is often depicted as an **impossible love object** who will only bring hurt or frustration. The lover may grow jealous of and disturbed by the hustler's work; occasionally the loving boy/girl friend will be drawn into the lifestyle of their hustler boy friend. Older clients who fall in love with hustlers are frequently prey to emotional (and sometimes physical) pain; this is especially true in the case of "rough trade" (where the hustler identifies as straight), and this depiction has been reinforced by several famous incidents of violence against clients (such as the deaths of Pier Paolo Pasolini and Rudolph Moshammer).

In contrast to the previous depictions, the male prostitute has also sometimes been portrayed as an **idealized rebel** living outside the law and free of bourgeois conventions. This almost Nietzschean image of the hustler as moral and sexual outlaw owes much to the writings of Jean Genet, William S. Burroughs and John Rechy (among others).

The portrayal of the client or "john" of male prostitution in popular culture is far less codified than that of the hustler and runs the gamut from the lonely married man, the self-hating in-the-closet guy, the exploitative or endearing businessman, and even the serial killer.

The diversity of these stereotypes reveals much about each author's or director's personal view of love, sexuality, power and morality.

These stereotypes may have a basis in fact, but they should not be taken as true in all cases.

The same issues that surround male prostitution (including the financial security and social status of the young "kept" lover, the older lover's obsessions and insecurities with regards to his or her youthful love-object, the sexual freedom or moral indifference of the hustler, etc.) often appear in movies and literature that portray amorous or sexual relationships -- without prostitution -- between an older man or woman and a younger male lover, for example, in Pasolini's novel and movie Theorem, Harold Prince's film Something For Everyone (1970) and Bill Condon's film Gods and Monsters (1998).

## Books on hustling

- *Understanding the Male Hustler* (Phil Andros, 1991)
- *Hustling: A Gentleman's Guide to the Fine Art of Homosexual Prostitution* (John Preston, 1994)
- *A Consumer's Guide to Male Hustlers* (Joseph Itiel, 1998)
- *Prostitution: On Whores, Hustlers, and Johns* (James Elias, Vern L. Bullough, Veronica Elias and Gwen Brewer, eds.; introduction by Joycelyn Elders; 1998)
- *Sex for Sale: Prostitution, Pornography, and the Sex Industry* (Ronald Weitzer, 1999)

- *Tricks and Treats: Sex Workers Write About Their Clients* (Matt Bernstein Sycamore, ed., 1999)
- *The Male Escort's Handbook: Your Guide to Getting Rich the Hard Way* (Aaron Lawrence, 2000)
- *Strapped for Cash : A History of American Hustler Culture* (Mack Friedman, 2003)

## The hustler in literature

The following novels and memoirs feature male hustlers as major characters.

- *Our Lady of the Flowers* (Notre Dame des fleurs) (Jean Genet, 1943)
- *Last Exit to Brooklyn* (Hubert Selby Jr., 1957)
- *The Basketball Diaries* (Jim Carroll, 1963) - Jim hustles in restrooms to buy dope
- *City of Night* (John Rechy, 1963)
- *Numbers* (John Rechy, 1967)
- *My Father and Myself* (J. R. Ackerley, 1968)
- *Enchanted Boy* (Richie McMullen) - memoir of a boy's journey from "abuse to prostitution" in 50s England
- *Enchanted Youth* (Richie McMullen, 1990) - continuation of previous : from "prostitution to love" in 1958.
- *Closer* (Dennis Cooper, 1990)
- *Close to the Knives* (David Wojnarowicz, 1991) - the first of David Wojnarowicz's (1954-1992) memoirs of his passage from abused kid to Times Square hustler to artist in New York's East Village underground. His memoirs have been brought to the screen in "Postcards from America" (see below)
- *Memories That Smell Like Gasoline* (David Wojnarowicz, 1992) - the second volume in Wojnarowicz's memoirs
- *American Studies* (Mark Merlis, 1994) - story of a john coming to terms with his life while recovering in a hospital after having been bashed by a hustler
- *User* (Bruce Benderson, 1994) - Times Square, a porn theater bouncer named Apollo
- *Martin and John* (Dale Peck, 1994) - in several of the parallel narrative scenes one or both of the characters are hustlers
- Mysterious Skin (Scott Heim, 1995)
- *L'Enfant ébloui* ("Rachid O", 1995) - semi-autobiographic novel (in French) about a hustler in Morocco
- *Wonder Bread and Ecstasy: The Life and Death of Joey Stefano* (Charles Isherwood, 1996) - Joey Stefano was a gay porn star of the 90s
- *Seven Miles A Second* (David Wojnarowicz, writer, and James Romberger, artist, 1996) - a Vertigo/DC Comics version of Wojnarowicz's street life memoirs and diary
- *Boy Culture* (Matthew Rettenmund, 1996?) - a young hustler -- ready to throw in the towel -- is torn between two roommates. Includes an index to the sex passages (by preference)

- *Brutal* (Aiden Shaw, 1996) - a first novel by artist Aiden Shaw -- former prostitute and porn star -- about Paul, an HIV positive hustler dealing with loss and a drug problem
- *Quand je suis devenu fou* (Christophe Donner, 1997) - the narrator falls for a hustler in an Amsterdam brothel
- *Diary of a Hustler* ("Joey", 1997)
- *After Nirvana* (Lee Williams (Morrow), 1997)
- *Rent Boys: Hustlers & Escorts--Gay Erotic Tales* (David Macmillan, ed. date?) - a collection of short fiction by a number of authors
- *Assuming the Position: A Memoir of Hustling* (Rick Whitaker, 1999)
- *Suburban Hustler: Stories of a Hi-Tech Callboy* (Aaron Lawrence, 1999)
- *Sarah* (JT LeRoy, 2000) - pseudo-autobiographical story (the author was long believed to be a real person, but in 2006 he was revealed to be a fictional creation) of a boy hustler whose mother was a truckstop prostitute.
- *A Thousand and One Night Stands: The Life of Jon Vincent* (H. A. Carson, 2001)
- *Sex Workers As Virtual Boyfriends* (Joseph Itiel, 2002)
- *Chicken: Self-Portrait of a Young Man for Rent* (David Henry Sterry, 2003)
- *Escapades of a Gay Traveler: Sexual, Cultural, and Spiritual Encounters* (Joseph Itiel, 2003)
- *Setting the Lawn on Fire : A Novel* (Mack Friedman, 2005)

## The hustler in theater

- Pal Joey (Richard Rodgers, Lorenz Hart, John O'Hara, 1940)
- Balm in Gilead (Lanford Wilson, 1965)
- *Trafficking in Broken Hearts* (Edwin Sanchez, 2005)

## The hustler in cinema

**Films with a hustler as a main character**

In recent years, a host of young American actors (such as Lukas Haas, Jonathan Taylor Thomas and Joseph Gordon-Levitt), following the lead of River Phoenix, have taken roles as hustlers in independent movies as a way of establishing their acting credentials.

My Hustler (USA: 1967, by Andy Warhol and Chuck Wein, with Paul America)

Flesh (USA: 1968, by Paul Morrissey with Joe Dallesandro) - Joe Dallesandro hustles to buy dope for himself and his wife

Midnight Cowboy (USA: 1969, by John Schlesinger with Jon Voight and Dustin Hoffman) - an unlikely friendship between hustler Voight and junky Hoffman on the streets of New York ends in a failed attempt to get away and start a new life. Originally rated-X.

El Lugar Sin Limites (Mexico: 1977, by Arturo Ripstein)

Alexander: The Other Side of Dawn (USA: 1977, TV, by John Erman with Leigh McCloskey) - sequel to Dawn : Portrait of a Teenage Runaway

El Diputado (The Deputy) (Spain: 1978, by Eloy de la Iglesia; in Spanish) - the secret police set up to blackmail a politician with a teendage hustler, but this latter falls for the man he is

supposed to betray
American Gigolo (USA: 1980, by Paul Schrader) - a high-class gigolo (played by Richard Gere) is framed for a murder he didn't commit.
Cruising (USA: 1980, by William Friedkin from the novel by Gerald Walker, with Al Pacino) - a straight policeman goes undercover to investigate murders in the New Yok gay S/M community. Although not a hustler per se, Pacino's character borrows heavily from the hustler genre.
The Wounded Man (L'homme blessé) (France: 1982, by Patrice Chéreau with Jean-Hugues Anglade) - a kid falls for a sociopathic hustler; winner of a César Award for Best Direction
Forty Deuce (USA: 1982, by Paul Morrissey with Kevin Bacon and Orson Bean) - conniving hustler Bacon (who won an Obie for the original 1981 off-off Broadway production) tries to cover-up the o-d death of another kid
A Boy Like Many Others (Un Ragazzo come tanti) (Italy: 1983, by Gianni Minello)
Revolutions Happen Like Refrains in a Song (Philippines: 1987, by Nick Deocampo)
The Everlasting Secret Family (Australia: 1988, by Michael Thornhill, with Mark Lee) - homosexuality and prostitution amidst a secret brotherhood
Macho Dancer (Philippines: 1988, by Lino Brocka) - story about boy Pol who goes to Manila to support his family and works as a macho dancer with friend and mentor Noel, who is looking for his sister
Cop (USA: 1988, by James B. Harris, based on the novel by James Ellroy, with James Woods)
Street Kid (Germany: 1990, by Peter Kern, In German with English subtitles) - story of a young hustler in Dusseldorf, Axel Glitter
Film (Fill 'em) (Canada: 1991, by Sky Gilbert) - story of a male hustler and his roommate
My Own Private Idaho (USA: 1991, by Gus Van Sant with River Phoenix and Keanu Reeves)- about two hustlers in search of roots, love and meaning in and around Portland, Oregon
I Don't Kiss [J'embrasse pas] (France: 1991, André Téchiné with Manuel Blanc, Philippe Noiret and Emmanuelle Béart) - about a boy from the provinces who tries to make it in Paris, but ends up as a hustler on the street. Béart plays the female prostitute he falls for; Noiret plays the caring john.
Via Appia (Germany: 1991, by Jochen Hick) - a German air steward wakes up to find a note telling him he's HIV positive. He returns to Rio to find the hustler who gave it to him. Docu-style scenes of Rio's nightlife, bars and clubs, etc.
Being at  with Claude (Canada: 1992, by Jean Beaudin, with Jean-François Pichette and Roy Dupuis; in French) - a police interrogation of male hustler Yves for the murder of the student Claude he fell in love with
The Living End (USA: 1992, by Gregg Araki, with Craig Glimore and Mike Dytri) - two HIV positive young men -- Jon's a film student, Luke's a street hustler -- go on the road in a final blow out
The Blue Hour (Die Blaue Stunde) (Germany/Switzerland: 1992, by Marcel Gisler, with Andreas Herder and Dina Liepzig) - Theo, a male hustler, falls for Maria, the girl next door
Dafydd (Britain: 1993, TV: BBC by Ceri Sherlock with Richard Harrington) - Welsh boy/hustler goes to Amsterdam and meets a music teacher
Pretty Boy (Smukke dreng) (Denmark: 1993, by Carsten Sønder, with Christian Tafdrup

and Benedicte W. Madsen) - 13-year-old runaway Nick takes up with a group of hustlers lead by tomboyish Rene

Slight Fever of a 20-Year-Old (Hatachi No Binetsu) (Japan: 1993, by Ryosuke Hasiguchi, In Japanese with English subtitles) - four middle-class teenagers in Japan - two boys who hustle and their best female friends - come up on trouble when one of the boys tells the other he loves him

Postcards from America (UK: 1994, by Steve McLean, with Olmo Tighe, Michael Tighe, James Lyons, and Michael Imperioli) - three chapters in David Wojnarowicz's life: childhood abuse from his father in 60s New Jersey, teenager hustling on the streets of NY, adult alone on the road in New Mexico

Super 8 1/2 (Canada: 1994, by Bruce LaBruce) - a semi-autobiographical film about a porn star's attempted comeback

Midnight Dancers (Philippines: 1994, by Mel Chionglo, In Tagalog with English subtitles) - three brothers in down and out Manila, working as "Macho Dancers" in a gay bar, fall in and out of a variety of adventures

The Basketball Diaries (USA: 1995, by Scott Kalvert with Leonardo DiCaprio and Mark Wahlberg) - based on the (autobiographical) book by Jim Carroll, the story of a boy who gets hooked on smack

Marble Ass (Dupe Od Mramora) (Serbia: 1995, by Zelimir Zilnik) - independent film about transvestite prostitutes trying to make ends meet in Serbia

The Toilers and the Wayfarers (USA: 1995, by Keith Froelich; executive producer Marc Huestis; with Matt Klemp, Ralf Schrig, Andrew Woodhouse, Jerome Samuels and Joan Wheeler, released in 1997; in English and German with English subtitles) - in ultraconservative New Ulm, Minnesota, 16 year-old Matt Klemp spurns the advances of friend Andrew Woodhouse, but later decides with another boy to join him in Minneapolis, where they become hustlers

Hustler White (USA: 1996, by Rick Castro and Bruce LaBruce with Tony Ward) - a writer desperately searches for the hustler "Monti" after seeing him on Santa Monica boulevard

Tattoo Boy (USA: 1996, by Larry Turner with C.J. Barkus and Amanda Tirey) - a "semi-autobiographical, no-budget portrayal" of teenage hustlers Arizona (Amanda Tirey) and Sam (C.J. Barkus) in Dayton, Ohio

Private Shows (USA: 1996, by Blaine Hopkins and Stephen Winter, video, 58 min)

The Unveiling (USA: 1996, by Rodney Evans)

L'Amour est à réinventer (France: 1996) - ten short films about life in France in the time of AIDS; one of the films ("Tapin du soir" by Anne Fontaine, who has more recently directed "Nettoyage à sec") deals with an unsure Porte Dauphine street hustler who's looking for someone to talk to

Johns (USA: 1997, by Scott Silvers with Lukas Haas and David Arquette) - the night before Christmas, Donner and John try to make enough money to spend the holiday (and John's birthday) in a nice hotel

Star Maps (USA: 1997, by Miguel Arleta with Douglas Spain) - second generation Mexican immigrant Carlos returns to LA to make money

Hard (USA: 1998, by John Huckert)

Speedway Junky (USA: 1999, by Nickolas Perry, with Jonathan Taylor Thomas)

L.I.E. (USA: 2000, by Michael Cuesta with Paul Dano and Billy Kay)-a Long Island teenager

discovers his best friend is a hustler
Mr. Smith Gets a Hustler (USA: 2002, by Ian McCrudden)
AKA (UK: 2002, by Duncan Roy)
200 American (USA: 2003, by Richard LeMay) - New York business man falls for Australian hustler
A Son (Un fils) (France: 2003, by Amal Bedjaoui, in French) - a hustler of North-African descent in France
Garden (Gan) (Israel: 2003, by Ruthie Shatz and Adi Barash, in Hebrew and Arabic) - two young gay prostitutes in Tel Aviv
Good Boys (Yeladim Tovim) (Israel: 2004, by Yair Hochner, in Hebrew) - two Tel Aviv rent boys
Eighteen (Canada: 2004, by Richard Bell)
Sugar (Canada: 2004, by John Palmer) - coming of age story with a street hustler
My Hustler Boyfriend (video program at Newfest 2005, including a short with that title by Peter Pizzi)
Mysterious Skin (USA: 2004, Gregg Araki, with Joseph Gordon-Levitt) - based on Scott Heim's book listed above
Dirty Little Sins (USA: 2005)
The Wedding Date (USA: 2005, Claire Kilner, with Debra Messing and Dermot Mulroney) - woman hires male escort to pose as her boyfriend
Transamerica (USA: 2005, Duncan Tucker, with Felicity Huffman and Kevin Zegers) - a pre-opperative male to female transsexual discovers she has a son (Zegers) who is hustling in New York
Breakfast on Pluto (UK: 2005, Neil Jordan, with Cillian Murphy) - based on the novel by Patrick McCabe, the story of a transvestite (Murphy) who flees Ireland for London during the 1970s and becomes a prostitute
Boy Culture (USA: 2006, Q. Allan Brocka) - a college-educated hustler learns about love from an older john.

**Other films that include hustlers**

The Cheat (La triche) (France: 1984, by Yannick Bellon with Victor Lanoux and Xavier Deluc)
JFK (US: 1991, by Oliver Stone) - Kevin Bacon plays a gay hustler associated with Oswald
By The Dawn's Early Light (Denmark: 1993, by Knud Vesterskov, narrated by David Wojnarowicz)
L.A. Confidential (US: 1997, by Curtis Hanson) - includes a subplot with a young would-be actor who agrees to sleep with the D.A. for cash, but ends up with his throat cut
Boogie Nights (USA: 1997, by Paul Thomas Anderson, with Mark Wahlberg and Burt Reynolds)
Midnight in the Garden of Good and Evil (USA: 1997, by Clint Eastwood, with Kevin Spacey and John Cusack) - based on John Berendt's best-selling book, a prominent Savannah citizen (Spacey) shoots to death his lover
Nettoyage à sec (France: 1997, by Anne Fontaine, with Charles Berling and Miou Miou) - dark story of a drifter and TV singer who works his way into the lives of a pent-up heterosexual couple; while not about a hustler per se, this film borrows heavily from the

genre
Happy Together (Hong Kong: 1997, by Wong Kar-wai, with Leslie Cheung and Tony Leung Chiu-Wai; in Mardarin, Cantonese and Spanish) - the brash and irresponsable Ho Po-Wing (Chang) makes his money from the street

**Documentary films**

- *Portrait of Jason* (US: 1967, by Shirley Clarke) - interview with African-American gay hustler Jason Holliday.
- *Maybe I Can Give You Sex? Part I* (Philippines/Germany: 1992, by Jurgen Bruning) - parts I and II of this tape are a collaboration between directors Rune Layumas in Manila and Jurgen Bruning in Germany. The videos look at gender roles in the Philippines and examine the lives of macho dancers, bar boys, and their customers
- *Maybe I Can Give You Sex? Part II* (Philippines/Germany: 1992, by Rune Layumas)
- *A Kind of Family* (Canada: 1992, by Andrew Koster) - profile of the relationship and family life of a gay city counselor and his straight, street-kid, hustler, drug-abusing, HIV+ foster son
- *Boys from Brazil* (1993, by John-Paul Davidson) - documentary on Brazilian transvestite prostitutes
- *Not Angels But Angels* (Czechoslovakia: 1994, by Wiktor Grodecki; produced by Miro Vostiar) - documentary about prostitution in Prague
- *101 Rent Boys* (USA: 2000 by Fenton Bailey and Randy Barbato) - shot in motel rooms on Santa Monica Boulevard

## The hustler in photography

The following photographers, in their work, frequently use the image of the male prostitute:

Alberto Sorbelli
Larry Clark
Terry Richardson
Nan Goldin
Wolfgang Tillmans
Jack Pierson

## People who have engaged in male prostitution

The following cases are reasonably certain based on their own admissions or according to serious biographies. For other alleged cases, see the List of famous prostitutes and courtesans

As hustler:

Jim Carroll - writer, musician
Quentin Crisp – author, actor, raconteur
Joe Dallesandro - actor
Brad Davis - actor (briefly in New York City, according to his wife's biography of him)

Pete Doherty - singer, songwriter
Rupert Everett – openly gay actor
Jeff Gannon - White House reporter
Jean Genet - writer
Herbert Huncke - writer, poet
Jobriath - pop singer
Aaron Lawrence - writer
Mark Morrisroe - photographer (1959-1989) (Morrisroe reportedly lived with a bullet in his chest from a gun shot he received from an angry client)
Dee Dee Ramone - musician (cf pp. 174-5 of Please Kill Me (Legs McNeil and Gillian McCain, 1996))
Lee Tamahori - bond film director (arrested whilst wearing drag for prostitution, the charges were later dropped)
David Wojnarowicz - writer, photographer
Malcolm X – civil rights activist, black supremist, Muslim leader (NOI); some biographers allege that he worked as a hustler before his conversion

As client:

J. R. Ackerley - writer
Roland Barthes - writer, philosopher
William S. Burroughs - writer
Rainer Werner Fassbinder - filmmaker
Rudolph Moshammer - German fashion designer (murdered by Iraqi prostitute)
Mark Oaten - politician (quit his leadership campaign for the libdems when his relationship with a rent boy was publicised)
Pier Paolo Pasolini - writer, filmmaker (murdered by male prostitute)
Marcel Proust - writer
Oscar Wilde - writer

### See also

- Prostitution
- Sexual tourism

| Up

# Escort agency

**Escort agencies** in theory exist to supply attractive and well-mannered escorts. The escort is sent to an address (house or hotel).

In other cases, so-called "escort agencies" are booking agencies for prostitution. The reason for making the distinction is a legal one; since prostitution laws often forbid taking payment for sex, the escort seeks to avoid this by having the client pay for his or her company and then claiming that any sex which happens was simply a spontaneous reaction to a client they happened to find attractive - a relationship which would legally be no different from a secretary who sleeps with her boss.

This means that, at least in theory, a client may pay for an escort who will then refuse him sex because she or he finds the client unattractive. Advertisements for escort agencies often skirt this legal line, seeking to establish the legal position whilst simultaneously implying to clients that they are not especially choosy in their preferences.

Escort agencies are very aware of the legal issues behind the services they offer. Agencies claiming to be legitimate generally operate like customer service businesses, taking great care not to intimidate a new customer, who may feel apprehensive about using the service.

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# Bar fine

A **bar fine**, or (in engrish) **paybar**, is the payment made by customer to the operators of a lady bar or go-go bar that allows a dancer or hostess or some other employee of that bar to stop work early, usually in order to accompany the customer outside the bar. This is a common part of a transaction involving prostitution in some countries where it is tolerated including Thailand and the Philippines. Depending on local customs, the bar fine may or may not cover any additional services that may be rendered.

## Examples

As of 2006, a typical bar fine in the red-light districts of Thailand, such as Nana Plaza or Pattaya, is 500-600 Thai baht (about 12-15 U.S. dollars). A separate payment must be made for "services rendered".

In the red light districts around Fields Avenue in Angeles City, Philippines the barfine in 2006 is typically 1200 Pesos (about 22 U.S. dollars), of which the lady gets about half (paid out normally by the end of the week). For short time company no separate payment is normally necessary. For company over night another 500 to 600 pesos tip is expected.

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# Call girl

A **call girl** is a prostitute who is not visible to the general public, like a street walker, and who does not usually belong to an institution like a brothel. One must summon her, usually by calling a telephone number—hence the name **call girl**. Often, call girls advertise their services in small ads in magazines, although an intermediary such as an escort agency, pimp or a pander may be involved.

Call girls can work either "incall," where the client comes to them, or "outcall," where they come to the client.

Call girls are commonly perceived to be elite amongst prostitutes, far more skilled, able to pick and choose amongst their potential clients and therefore demand higher prices for their services, and are more attractive, educated, and youthful than street prostitutes. An escort service will not take on any woman that is unattractive, has a visible drug problem (such as needle marks from injecting drugs), or has an overly negative persona. Unless they specialize in tattooed women, escort services will usually not take on any women that have

anything larger than a small tattoo. Escort services seek to establish a reputation for offering desirable women and know that their customers only give them one chance. If an escort service sends an undesirable woman to a client, the client will very likely not use their service again. Also, many escort agencies do criminal background checks on applicants to weed out those that have been arrested for street prostitution. This weeding out is done to reduce the chances of being accused of being sellers of prostitution, trying not to draw the attention of law enforcement agencies. For these reasons, there is rarely any cross-over between call girls and street prostitutes.

## Non-sex work

Not all clients hire call girls for sex. Some simply do so to chat. This is most common in elderly rich men that simply enjoy the company of a beautiful woman. Escort agencies try to determine if this is what a client wants and if it is, the agency will try to send their most educated and polite women to this customer. It is not unusual for these "chat" call girls to receive big tips or even bequests from clients.

Another type of clients who do not ask for sex are those who want to impress others by having an attractive woman as their date, if not pretend to be their girlfriend or even wife. This is most commonly done by men with low self-esteem going to a high school or college class reunion or a social event at their office. Clients seeking this will tell the escort service that they're wanting to hire someone for a class reunion. These clients often specify in detail what kind of woman to play this role. The client may have a meeting with the woman beforehand to evaluate the woman's level of intelligence, education, manners, speech, and ability to pull off the pretence as well as her appearance. They would go over his past, her past (often fake), and their fake relationship. This way she does not give away the truth when questions come.

## Call girls and celebrities

Male celebrities and rich men commonly hire call girls for dates and usually sex afterwards simply to avoid what they view as hassles of dating women. For these men, call girls enable them to have fun without the fear of rejection and/or commitment. Both parties understand their respective positions and do not go beyond it. Some of these men are even open about what their date is to those they're partying with, though some call girls request they not be. These "dates" can include flying by private jet to Las Vegas, staying at in a luxury hotel suite, going to the finest restaurants, dancing at the hottest nightclubs, and gambling at the casinos. Usually, the men will first hire the woman for a short date to determine if he wants to do longer ones (such as the one just mentioned) with her. Here again, the woman's appearance, intelligence, manners, sociability, and education comes into consideration. Interestingly, it is relatively common for these men to eventually develop romantic feelings for these call girls, but the feelings are rarely returned.

## City tours

In Europe, the system of City Tours is getting more and more popular, in cities such as Paris, Rome, Amsterdam or Zurich. Eastern European call girls, from countries such as Russia, Hungary, Romania or Ukraine are brought by agencies for short stays not exceeding two weeks. The agencies book a room in a business hotel for them, where they receive customers all day long. This system takes its toll on the call girls, who are relentlessly exploited during their short stay in Western Europe, and they rarely make more than three or four of them. For the customers, also called *punters*, this allows to have available an ever renewed supply of fresh girls.

## Internet

Most call girl agencies and independent call girls are now online, and the Internet has become the main venue for a customer to find his match. Generally, the picture of the girl is provided, and sometimes, the type of sexual services she is willing to offer. Because offering sexual services in exchange for money is illegal in many areas, this is not common. Certain code words in the subculture of sex work have emerged to communicate in lieu of description of explicit acts. For instance GFE, an acronym for "girlfriend experience" usually implies that an escort will have a warm personality, be willing to kiss the client, and perform oral sex without a condom barrier. Some agencies also propose for a high fee people of special interest, such as twins, former porn stars, B-List models, prodommes or even submissives.

The Internet is also used by punters/hobbyists to provide evaluation of the call girls they have met and rate them, on their aesthetics, behavior or sexual performances. For the readers of these evaluation web sites, the rating of the call girls is often a determining factor in their selection.

This has led some customers to blackmail call girls by threatening of a bad rating in order to obtain more sexual services or a discount on the rate. Some call girls also cheat by logging stellar evaluations of themselves on these sites.

## Sting operations

Sometimes the police carry out a sting operation: a police officer, posing as a client, summons a call girl to a hired hotel room, or as a call girl, summons a prospective client.

In the Netherlands this has been done since 2004: although neither buying nor selling a call girl's services is illegal per se, until now in half of the cases the women have been a foreigner illegally staying or working in the country. The operation also serves to check the ages of the service provider and the receiver: if one of them is below 18, the escort agency breaks the law. To avoid entrapment allegations the police do not specially ask for a foreign or very young call girl.

In India this was done in May 2004: for the first time a prostitution ring using Internet to solicit customers has been raided. A decoy client ordered two call girls to a hotel. Three pimps were arrested under the Prevention of Immoral Trafficking Act (PITA).

## Public perception of call girls

One thing that call girls have in their favour, as contrasted with street prostitutes, is that they're out of public sight. In some countries the public dislikes seeing street prostitutes in or near their communities and usually actively campaigns for local law enforcement to arrest these women. Since call girls try not to draw attention to themselves and conduct their business beyond public sight, the public seldom call for law enforcement action. Those trying to legalize prostitution commonly use this sentiment to their advantage by telling the public that the best solution for street prostitution is to legalize prostitution arranged over the telephone and/or internet. This "out of sight, out of mind" argument carries the most weight with the public that opposes street prostitution due to it driving down the value of their real estate.

| Up | Girlfriend experience

# Girlfriend experience

"**Girlfriend experience**" (commonly known as **GFE**) is a type of service a prostitute or call girl offers which includes acting like the girlfriend of the client. This generally involves more intimate sex than a traditional call girl offers, and may include kissing and/or french kissing; many prostitutes refrain from kissing for fear of contracting herpes. A call girl advertising herself as a "girlfriend experience" is implying that she kisses, provides a more enjoyable "full service" (intercourse) experience, and does not as strictly limit her service by time and/or release as many prostitutes do.

| Up

# Pimp

A **pimp** manages and finds clients for a prostitute, engaging them in prostitution, often street prostitution, in order to profit from their earnings. Typically, a pimp will force or pressure the women to stay with him; he may also protect them from other pimps or abusive clients. Pimps also often solicit and procure clients for the prostitute, though this is rare in Western countries today. Pimping is a sex crime in most jurisdictions.

Often, pimps will initially present themselves as lovers or father-figures to women (who may be run-aways or otherwise lack a family network) before introducing them to prostitution and drug addiction. Most pimp-prostitute relationships are abusive, using psychological intimidation, manipulation and physical force to control the women in the "stable". Some pimps may not beat their prostitutes, as marks and bruises bring down both the price of a prostitute and the social status of her pimp.

In 1949, the United Nations adopted a convention stating that prostitution is incompatible with human dignity, requiring all signing parties to punish pimps and brothel owners and operators, and to abolish all special treatment or registration of prostitutes. The convention was ratified by 89 countries, with the exception of Germany, the Netherlands, Australia, the United States and others.

In the Netherlands, Germany and several other countries, prostitution is legal, though pimping is not. Managing a brothel is not classified as pimping in these jurisdictions.

In the United States, prostitution is illegal except in licenced brothels in certain counties of Nevada, however pimping is illegal everywhere. Some municipalities, such as the city of Chicago, have made it possible for female prostitutes to take legal action against their pimps without the danger of being prosecuted for prostitution.

The number of pimps and the prostitutes' level of dependency on them is usually higher in areas where prostitution is illegal or heavily restricted. In places where prostitution is largely unrestricted, the power of pimps seems to decrease, since the prostitutes are less in need of protection.

## Pimps in popular culture

In the United States, urban pimps and prostitutes constitute a colorful and often overly dramatized subculture. American pimps are also known as "Macks" and often refer to their business as "The Game". The archetypical flamboyant and abusive African American pimp was described in Iceberg Slim's 1969 autobiographical novel *Pimp*, to be followed by several other similar insider descriptions by other authors.

Subsequently, the pimp subculture has been portrayed, with varying accuracy, in a number of blaxploitation films. American pimps, as depicted in blaxploitation films, would be seen as people from a lower-class urban setting without a higher education, dressed in wild, flashy clothes and driving customized Cadillacs or Lincolns—Cadillac Eldorados in particular are seen as pimpmobiles. The films Superfly, Dolemite, The Mack, and Willie Dynamite are good examples. Another good film would be Boss'n Up where Corde portrayed by Snoop Dogg becomes the most diabolical pimp in the game, after quiting his job as a grocery clerk.

Not all pimps are African American (as depicted in blaxploitation films); Caucasian, Hispanic, and Asian pimps do exist.

The acclaimed 1976 film Taxi Driver revolves around an underage prostitute who is freed from her stereotypical urban pimp by a crazed psychopath.

There have also been American films that depicted pimps as coming from the elite of society, such as the character portrayed by Eddie Albert in Robert Aldrich's film Hustle (1975).

The 1999 documentary American Pimp features interviews with American pimps and prostitutes.

Also in the year 1999, a ROM hacker by the name of Jomb iu modified an otherwise normal River City Ransom NES emulator ROM into *Pussy City Pimps*. It deals with high school pimps/students in a sexually liberated town where people can buy prostitutes from "shopping malls".

In television, notable pimps include Antonio Fargas as "Huggy Bear" in the 1970s TV show Starsky and Hutch, who was also a police informant and was played primarily for humorous effect. This role was later recreated in the 2004 film with Snoop Dogg in the role. Eddie Murphy also portrayed a pimp called Velvet Jones in a recurring Saturday Night Live comedy sketch.

The imagery of the pimp lifestyle has been popularized by hip-hop culture since the 1980s. Artists such as Snoop Dogg, Ice-T, Ice Cube, Too $hort and 50 Cent (with his song "P.I.M.P.") have paid obvious tribute to pimping within their lyrics. Many hip-hop artists have

embraced a modern version of the pimp image in their music videos by including entourages of scantily-clad women, flashy jewelry (known as bling-bling) and luxury automobiles.

In the late 1990's and earlier part of this decade, Charles Wright portrayed a character entitled "The Godfather", a pimp character in the WWF/WWE. This character helped popularize the slogan "pimpin' ain't easy"; this is also a song by rapper Big Daddy Kane.

Pimping and prostitution have also been themes in the popular culture of other nations, such as China, France, and Russia.

In Shakespeare's Hamlet some contend that the word fishmonger (someone who sells "fish", a modern euphemism for vagina perhaps in use at the time) was in turn a euphemism for a pimp.

The term "pimp" is sometimes used figuratively, as in poverty pimp.

Pimp can also be used as a verb such as "You're pimped up!" or "Pimp my ride". The latter example refers to customizing an automobile, made popular by the show Pimp My Ride on MTV. It can also be used as an adjective connoting the same, i.e. "Man, that car's pimp!" This was originally a derogatory term, implying that the subject was overly decorated and tacky (referring to the stereotype of pimps with excessive jewelry, flashy clothes, or brightly colored cars with animal-print upholstery and crystal chandeliers). It was eventually reclaimed as an American slang term for being unique, "cool", or socially desirable, in much the same way as the term "ghetto fabulous".

Pimp costumes, in recent years, have been marketed during Halloween and/or used in costume-themed parties either as a throwback to the 1970s and/or entertainment purposes.

## Famous pimps and alleged pimps

Don "Magic" Juan
Ice-T
Iceberg Slim
Charles Manson
Jelly Roll Morton
Snoop Dogg (self-styled)
Stephen Ward
Too $hort
Larry Williams
Al Capone [4]
Dru Down
Lucky Luciano
Charles Mingus (self-proclaimed)
Heidi Fleiss

## Etymology and other uses of the term

According to the Oxford English Dictionary, the origins of the word "pimp" are unknown, but it is thought to be related to the 16th century French verb *pimper*, which means "alluring or seducing in outward appearance or dress".

The verb "to pimp" has acquired a meaning not related to prostitution: to promote, to advertise or to push, as in "ESPN has really been pimping T.O. a lot lately." It may also mean "to make attractive/fancy" as popularized on the American TV series *Pimp My Ride*. Cars that have been poorly maintained are made "pimp" through repair and refurbishment, often with thousands of dollars of extravagant equipment.

The term **pimp** is also used in the medical profession to describe the process of enticing respect for the medical intern's superiors and to rid the intern of unwarranted self esteem.

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# Regulated prostitution

Whilst prostitution is illegal in a number of countries, prostitution is legal, but regulated in many others, and in a few jurisdictions in countries where prostitution is otherwise illegal.

In a great many countries, such as the United Kingdom, prostitution itself is not illegal, but many activities often associated with it, such as soliciting and pimping, are illegal.

In some jurisdictions, such as Nevada, Switzerland, New Zealand and several Australian states, prostitution is legal but heavily regulated. In others, such as the Philippines, prostitution, whilst technically illegal, is in practice tolerated by the authorities and subject to regulation.

Such approaches are taken with the stance that prostitution is impossible to eliminate and thus these societies have chosen to regulate it in ways that reduce the more undesirable consequences. Goals of such regulations include controlling sexually transmitted disease, reducing sexual slavery, controlling where brothels may operate and dissociating prostitution from crime syndicates.

In the Netherlands legalisation of prostitution has similar objectives, as well as improving health and working conditions for the women and weakening the link between prostitution and criminality.

Some countries display official "**no prostitutes here**" signs to indicate areas where it is illegal to solicit a prostitute. In countries where prostitution is legal it is usual for the practice to be restricted to particular areas. These signs are used to indicate areas in which it is not legal for such activities.

The signs have been seen as a success in Aulla, Italy and can also be found in Malaysia and Iraq. In Germany there are investigations into using the signs around the time of the Football World Cup 2006.

### Mandatory health checks

A few jurisdictions require that prostitutes undergo regular health checks for sexually transmitted diseases.

In Nevada, state law requires that registered brothel prostitutes be checked weekly for several sexually transmitted diseases and monthly for HIV; furthermore, condoms are mandatory for all oral sex and sexual intercourse. Brothel owners may be held liable if customers become infected with HIV after a prostitute has tested positive for the virus (NRS 041.1397).

### Status of unregulated prostitution

The existence of regulated prostition generally implies that prostitution is illegal outside of the regulated context.

For example, Nevada has laws against engaging in prostitution outside of licensed brothels, against encouraging others to become prostitutes, and against living off the proceeds of a prostitute. All of these behaviors are quite common, however.

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## Sex tourism

**Sex tourism** is tourism, partially or fully for the purpose of having sex. Sex tourism is legal in any country in the world where prostitution is also legal. A "sex tourist" is usually defined as an adult who travels in order to have legal consensual sexual relations with another adult often for the exchange of money or presents. Most sex tourists are male, but sex tourists can be of any gender.

Often the term "sex tourism" is wrongly interchanged with the term "child sex tourism". A tourist who is having sex with a child is almost always committing criminal offences in the host country, and possibly the country that the tourist is a citizen of.

### Destinations

Popular national destinations for **sex tourists** include The Netherlands, Brazil, Dominican Republic, Costa Rica, Cuba, and several countries in Southeast Asia (including the Philippines, India, Thailand, and Cambodia.) Since the collapse of the Iron Curtain, Russia, Hungary, Bulgaria and the Czech Republic have also become popular destinations for sex tourists. In many of those destinations, sex tourism is still only a small percentage of overall prostitution, with most prostitutes serving local men; however, in Cuba, because of economic issues, sex workers usually serve only foreign tourists, and very few of them consent to work with nationals.

Individual cities or states/regions can have a particular reputation as a sex tourist destination. Many of these coincide with major red-light districts, and include Amsterdam in the Netherlands, Bangkok and Pattaya in Thailand and Angeles City in the Philippines.

One special case worth noting is the United States, where prostitution is largely illegal, with the exception of rural areas of the state of Nevada; these have become a sex tourist destination for some Americans. To a lesser extent, several other large cities in the U.S. are also domestic sex tourist destinations despite legal sanctions on prostitution.

Destinations for female sex tourism include Bali, the Caribbean, the Gambia, and some North African countries. This is less likely to include outright prostitution, as some local males consider it a kind of sport to pick up female tourists.

## Terms used for sex tourists

A term that sex tourists oftentimes use to describe themselves is "mongerers," and traveling for sex as "mongering." This apparently derives from the word "warmonger" or "whoremongerer."

One term sometimes used for a sex tourist is "sexpat". Its derivation is from *expat* and did not originally refer to tourists *per se*, but rather those with similar motivations who have actually relocated to such a location, either as workers or as retirees. The word has since come to be used, at least loosely, in both contexts.

## Crime and controversy

#### Tourism involving sex with minors

While most sex tourists only engage in this activity with other adults, a small percentage actively look for adolescent or even younger prostitutes, while others are not very selective either way, regarding age. Several countries have severe laws making sex with children a serious offense, for their nationals or inhabitants even if practiced abroad and even if it is not forbidden by the laws of the foreign country. See also Universal Jurisdiction.

Singapore has been criticised for having no such law, in spite of being adjacent to the sex tourism destination of Batam in Indonesia, which has many underage sex workers, some of whom have been tricked or forced into prostitution, according to media reports.

In 2004 Canada started to prosecute individuals under the sex tourism law. The first individual charged in Canada under this law was Donald Bakker.

#### Legal issues in the United States

Federal law (see PROTECT_Act_of_2003) prohibits American citizens or permanent residents to engage in international travel with the purpose or effect of having commercial sex with a person under the age of 18, or any sex with a person under the age of 16; the age of consent in the target country is irrelevant. Facilitating such travel is also illegal. Prosecutions under this law are very rare.

As of 2005, there has been one effort to go after a sex tour operator: Big Apple Oriental Tours of New York was prosecuted for "promotion of prostitution" by the New York State Attorney General after lobbying by feminist human rights groups. The case is ongoing.

HR 972, the Trafficking Victims Protection Reauthorization Act of 2005. A full copy of HR 972 can be found at HR 972 reauthorizes the 2000 law, but it also gives U.S. law enforcement better tools to study human trafficking within the United States and to prosecute those who purchase sex acts. The measure authorizes $50 million for grants to state and local law

enforcement to investigate and prosecute persons who engage in the purchase of commercial sex acts.

**Muslim countries**

In 2005 it was reported that Philippe Servaty, a newspaper columnist for Le Soir, traveled to Muslim countries where he persuaded women to do degrading things by promising to marry and bring them to Belgium. He then posted photos online to boast of his conquests, but when his explicit materials were circulated back to Morocco many of the women were arrested, had their lives ruined, committed suicide or simply disappeared.

## See also

- Prostitution

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# Street prostitution

**Street prostitution** is a common scenario for prostitution. Due to the hazards of being a street prostitute, it is a very dangerous and potentially deadly job. Many sex workers routinely face violence at the hands of customers or police.

## Soliciting

In street prostitution, the prostitute solicits customers while waiting at street corners or walking alongside a street, sometimes dressed in suggestive clothing. Often the prostitute (commonly called a "hooker" or "street hooker" to distinguish them from other sex workers) appears to mind his or her own business and waits for the customer to initiate contact. The act is performed in the customer's car or in a nearby alley or rented room (motels that service prostitutes commonly rent rooms by the half or full hour). This type of sex work offers the most freedom while it can sometimes be the least respected and most dangerous form of prostitution.

Street prostitutes are often drug addicts and are sometimes subjected to violence by their customers. It is notable that in affluent countries (USA, Western Europe) the correlation between street prostitution and illegal drug use is high. In contrast, prostitutes in the developing world are primarily motivated by the need for subsistence earnings for themselves or dependents. Street prostitutes present easy prey for serial killers because they routinely enter an unknown man's car, try to not bring attention to themselves or their clients, and often go missing for days and weeks before anyone notices. The most famous example of this type of serial killings is that of Jack the Ripper.

## Differences from other forms of prostitution

Most "street hookers" work outside due to the fact that they control how and where they do their clients, and because they are able to negotiate their own prices. They have the freedom to choose their dates, as opposed to receiving clients they have no prior knowledge

of in a hotel room. The notion of all street workers having pimps is very outdated. Many hookers work outside because they do not have to give a cut of their money to anyone, and they have the freedom to choose their own corners and hours. Brothel workers and call girls commonly end up as street prostitutes if they want to make extra money that is 100% theirs or if, less commonly, get disfigured by a customer, have so much of a drug addiction that the brothel/agency do not want to handle them anymore, or did not save any money and got too old (and consequently unattractive) to work in a brothel or for an escort service. Sometimes, attractive street prostitutes are run-away teenage girls, but they may either quickly move on to brothels or escort services or be returned to their parents by the authorities. In smaller cities transsexual and transgendered women often work as street prostitutes because they can choose not to offer complete service, thereby hiding their identity more effectively. Street prostitution is easy and sometimes more profitable than other types of sex work in a society which is generally hostile to transsexuals and young sex workers.

## Prison Education

Some street prostitutes may be too uneducated to get or keep traditional employment, while others might be university graduates or students. The current trend in sentencing prostitutes in the United States is to try to educate them while they are in prison. This is an acceptable option for prostitutes who work because they feel they have no other alternatives, rather than girls who work because they choose to. They are then able to learn about other options open to them, although the prison education system is faulty. Unfortunately, because they are in prison, they will then have a criminal record and thus have a difficult time getting anything but low paying jobs to start, which is much less than the women would make on the street, thereby not really giving reluctant hookers the option of a new life.

## Pimps

Street prostitutes may sometimes have a pimp, in the way that anyone working in the sex industry may work for someone. Pimps justify taking a proportion of the prostitute's earnings by claiming they protect prostitutes from dangerous clients. The relationship between pimp and prostitute is often abusive. Violence and threats are usually involved, as well as conning and lying. In reality prostitutes are often at more risk from the pimps themselves. Pimps often target vulnerable young women who have run away from , initially offering themselves as lovers or father-figures, thus satisfying the need of the girls to be accepted. After introducing their victims to prostitution, they often encourage drug addiction, or drug selling to maintain their victim's dependency and use beatings and insults to assert their control. Pimps are also commonly low-echelon drug dealers.

## Street Prostitution Worldwide

Street Prostitution is common all over the world. Sex workers are trafficked to developed countries in Western Europe, Japan and the U.S.[1], but the majority of street prostitutes are native-born. One New York study indicated 87% are less or unstably housed. Drug use is prevalent.[2] Some countries have decriminalized street prostitution; usually in restricted areas known as tolerance zones. Examples include the Netherlands, Germany,and Brazil.The UK is contemplating tolerance zones around Liverpool with a view to extending it nationwide in the future. In countries where street prostitution is regulated, the women can access periodic medical check ups, and safe sex education and supplies. Brazil and Germany have legislated pension benefits for sex workers, including street prostitutes. However, a large percentage of prostitutes do not enlist in these state-sponsored services; presumably to maintain independence and higher income by avoiding tax and pension contributions. Street prostitution is a viable alternative for many young poor women who otherwise wouldn't be able to make a decent living, because of the lack of opportunities. High-earning potential at the beginning of a sex-work career does not translate into financial security in middle--or old--age. Mexico City's municipal government and Mayor Andres Manuel Lopez Obrador, recognizing the dire situation faced by street prostitutes after a lifetime spent serving the sexual needs of men, announced in June 2005 the establishment of the Xochiquetzal for elderly prostitutes.[3][4]

## Sources

1. ‘ Sex Trafficking of Women in the United States
2. ‘ Revolving Door (PDF)
3. ‘ WP.com - Aging Prostitutes Find Champion in Mexico City Mayor
4. ‘ After a Lifetime of Work, Mexico City's Elderly Prostitutes Find Shelter

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# Lot lizard

**Lot lizard** is sexual slang used by truckers to refer to prostitutes who work at truck stops. Lot lizards will generally go from truck to truck offering sexual services to truck drivers. They may also use CB radios to find potential customers.

The term had been in use for many years before it was popularized in novels starting in the 1990s.

A *Wired* magazine profile on trucker culture discussed lot lizards:

> Turn on the CB radio, Mitchell warns me, and you're just as likely to hear a trucker asking about the prospects for prostitutes in a particular city as you are to hear about road conditions. "It's always, 'Where are the girls?'" he reports. In the lingo of truckers young and old, prostitutes are referred to as Lot Lizards, and they typically market themselves by simply knocking on doors of parked trucks. "If you see a truck with a 'no Lot Lizards' sticker in its window - a lizard with a red line through it," Mitchell says, "that means they don't want any bothering them."

## References

David Diamond The Trucker & The Professor. *Wired* 9.12.

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# Famous prostitutes and courtesans

This is a **list of famous persons who are, or who were said to be, prostitutes and courtesans**. In some (not all) cases these claims are (or were) disputed by the person.

## Real-life and historical

Polly Adler New York Madam, 1920s -1940s
Aspasia, hetaera companion of Pericles
Laura Bell, the "Queen of London whoredom"
Theresa Berkeley, 19th-century dominatrix
Divine Brown, caught in a compromising situation with Hugh Grant
Sydney Biddle Barrows, the Mayflower Madam
Annie Chapman, one of the "canonical five" victims of Jack the Ripper
Claudia Drexelius, German prostitute exposed through national TV
Andrea Dworkin, American feminist author. Her time as a prostitute may have fueled her activism against pornography.
Heidi Fleiss, the Hollywood Madam
Veronica Franco, Venetian courtesan and poet
Jeff Gannon, Republican activist
Nell Gwynne, courtesan to Charles II of England
Xaviera Hollander, the Happy Hooker
Janie Jones, entertainer and madam
Christine Keeler, involved in the Profumo Affair
Mary Jane Kelly, one of the "canonical five" victims of Jack the Ripper
Mata Hari (born Margaretha Geertruida Zelle)
Carol Leigh, a.k.a. Scarlot Harlot, coined the term "sex worker"
Gerda Munsinger, Soviet spy
Natalia!, rubber fetishist
Mary Ann Nichols, one of the "canonical five" victims of Jack the Ripper
Cynthia Payne
Barbara Payton, 1940s film starlet who turned to prostitution in the late 1950s after the end of her career and collapse of her marriage
Cora Pearl, 19th century French courtesan
Phryne, Greek hetaera
Grisélidis Réal, Swiss prostitute and writer
Sally Stanford, Dean of San Francisco Madams, Restaurauter and Mayor of Sausalito, California
Valerie Solanas, street prostitute turned attempted assassin

Nancy Spungen, girlfriend of Sid Vicious, murder victim
Lindi St. Claire, also known as Miss Whiplash.
Elizabeth Stride, one of the "canonical five" victims of Jack the Ripper
Su Xiaoxiao, Chinese courtesan of 5th century
Martha Tabram, a possible victim of Jack the Ripper
Michelle Tea, author, has written extensively about her experiences as a prostitute
Sunset Thomas, porn star
Thais, Greek hetaera who lived during the time of Alexander the Great
Saint Thais, repentant Egyptian courtesan
Theodora, Empress of Byzantium
Tulasa, Nepali child rescued from a Mumbai brothel.
Aileen Wuornos, serial killer executed in Florida in 2002, subject of the movie Monster

## Found in fiction and literature

Belle Watling, Gone with the Wind by Margaret Mitchell
Chandramukhi, Devdas
Darla, from Buffy the Vampire Slayer and Angel
Elisabeth Rouset, Boule de Suif by Guy de Maupassant
Fanny Hill, Fanny Hill by John Cleland
Holly Golightly, Breakfast at Tiffany's by Truman Capote (more of a kept woman than a prostitute proper)
Inara Serra, from Firefly
Lozana, Portrait of Lozana by Francisco Delicado
Josefine Mutzenbacher
Nana, Nana by Emile Zola
Juliette, in the Marquis de Sade's "Juliette"
Tra La La, Last Exit to Brooklyn by Hubert Selby
Tamara Sperling in Robert A. Heinlein's Time Enough For Love.
Sonya Marmeladova, Crime and Punishment by Fyodor Dostoyevsky
Mrs. Rosemary Palm, head of the Guild of Seamstresses in Terry Pratchett's Discworld novels
Rahab, Biblical prostitute who assisted the Hebrews in capturing Jericho
Satine in Moulin Rouge! by Baz Luhrman a story of love based in the Paris nightclub of the same name.
Tamar (Bible, Genesis 38) posed as a prostitute
Tilt, from The Monolith
Tristessa, Tristessa by Jack Kerouac
Talanta, Talanta by Pietro Aretino
Nately's Whore, from Catch-22
Eccentrica Gallumbits, the Triple-Breasted Whore Of Eroticon Six from The Hitchhiker's Guide to the Galaxy by Douglas Adams

## Alleged prostitutes

Bonnie Lee Bakley - Robert Blake's murdered wife allegedly also worked as a prostitute, while posing as an escort and a nude model.
Louise Brooks- silent film star, who may have joined the profession when she couldn't do talkies.
Catherine Eddowes, one of the "canonical five" victims of Jack the Ripper
Mary Magdalene
La Malinche
Billie Holiday, allegedly, when out of work early in her career
Sappho
Elizabeth Short, the victim of the Black Dahlia murder

## Symbolic or allegorical prostitutes

The Whore of Babylon
Oholah and Oholibah
The prostitute in The Harlot's Progress by William Hogarth

## Male prostitutes

Herbert Huncke, male prostitute, Beat Generation figure

## Alleged male prostitutes

Dee Dee Ramone, rumored to have been a former rent boy
Jeff Gannon, allegedly worked as a male prostitute
Laurence Harvey, allegedly worked as a male prostitute before acting career
Nick Adams, allegedly worked as a male prostitute before acting career

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